THE CHRISTIAN ADVOCATE.

APRIL, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIX.

We are now to turn our view from the ruin to the redemption of man; from the covenant of works, to the covenant of grace. It is the twentieth answer of the catechism which introduces this subject, in the following words:—

"God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery; and to bring them into a state of salvation by a Redeemer."

In treating this answer, I will lead you to consider—

I. The fact asserted, that some of the fallen human race were chosen, or elected, by God, to eternal life; while some were left in their "estate of sin and misery."

II. That this election is to be attributed solely to the good pleasure of God, as its cause.

III. That the election made was from eternity.

IV. That a covenant of grace was "entered into" by God the Father with his eternal Son, as the head and Redeemer of the elect world.

V. That by Christ all his people are brought out of a state of sin and misery, into a state of salvation.

You are not to expect a long discussion on each of these points. The subject of the decrees of God, of which the decree of election is one, has heretofore been considered; and for this reason the less needs to be said at present.—The general argument has already been laid before you, and it would be superfluous to repeat it. My chief view in the distribution I have made, is to show you the method I shall follow in speaking to the answer before us; and to assist your after recollection of what shall be said.

I. Some of the human race were chosen, or elected, by God, to eternal life; while some were left in their "estate of sin and misery." This is a doctrine of our church, which we believe is explicitly and unequivocally taught in scripture; and perfectly consonant with reason and observation. Among a multitude of scripture passages which might be, as they often have been, adduced in support of this truth, let the following suffice: Ephes. i. 4. 9. 11.—"According as he hath chosen us in him, *before the foundation of the world*, that we should be holy and without blame before him in love:—Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:—In whom also we have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the counsel of his own will." Rom. viii. 30.—"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justi-

fied; and whom he justified, them he also glorified." 2 Tim. i. 9.—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." These passages of scripture, my dear youth, are not perverted from the scope of the context—as is too often done in quoting scripture. They are quoted in their genuine spirit and meaning, as used by the inspired writers. And if they do not clearly tell us, that all those who are saved, were particularly chosen to salvation by God—while others were not so chosen—I do not know how language can express this doctrine. And all the comments and expositions which go to exclude this doctrine from scripture, when these and similar passages are brought into view, appear to me—although I acquit the writers of a design to pervert the word of God—so strained, harsh, and unnatural, that they do, in fact, confirm the doctrine which they seek to invalidate, as the real doctrine of inspiration.—They show that the most ingenious glosses cannot make the oracles of truth plausibly speak another language. And upon what principle of reason or observation is this doctrine to be rejected. Men do not seem to startle at it so much, when applied to the angels. Those of them who fell, are left without a Saviour and without hope. The doctrine of election contemplates all mankind as sinners, deserving to die. If all deserve it, God's showing mercy to some, certainly does no injury to others.—They are not dealt hardly with. And from analogy, we have every reason to believe that as many are saved, as is consistent with the general purposes of God's moral government.

II. Our second point is, that *the good pleasure of God*, is the only assignable ground of his electing some of the human family to eternal life. Those who know not how to deny this doctrine as a part of scripture, and who yet want a solution of it contrary, as we believe, to scripture, have said that God *foresaw* who would be disposed to repent and believe, and who would not; and that he chose, or elected, those who he foresaw would believe, and left the rest.

But here, we think, is a complete inversion of the scripture order of causes and effects. In almost all the passages already cited, faith and other holy exercises are represented as flowing, as *effects*, from the purpose of God, and not as the *cause* of that purpose. We choose, therefore, to refer election wholly to the sovereign purpose of God, operating on sinners, all of one character and of one desert; and to say, "even so Father, for so it seemed good in thy sight." The sovereign acts of God are always infinitely reasonable in themselves; but in the mean time they are grounded on reasons not known to us.

III. The choice which God made of his people was from eternity. This is the doctrine of scripture, in the cited passages: And it is equally the doctrine of reason. It is contrary to the perfection of the Divine nature, to suppose that the Deity has a succession of views and purposes. "He is of one mind, and who can turn him.—Known unto God are all his works, from the beginning of the world." And to this place I have reserved the remark, that all who hold the doctrine of *efficacious grace*, and that it is this which alone makes one man differ from another, hold, in fact, the whole doctrine of election, as maintained by our church. Take for illustration a common case. Here are two persons, under the light of the gospel, who enjoy equally the means of grace.—The one becomes pious; the other remains destitute of true religion. What makes them differ? You say, *the grace of God*—he gave his grace to one, and not to the other. And was it a purpose of the moment in the Divine mind, to give his grace to one and not to the other—a new purpose at the time he did it? Did not the Deity eternally

purpose and know, that he would do this in time? You dare not deny it. If you do, you deny the foreknowledge and perfection of God. Here, then, is the whole of election which we hold. The gift of efficacious grace, in time, to those who receive it, God eternally purposed to bestow.

Or will you say, that he gave equal grace to both; but the one improved it, and the other did not. For the sake of the argument, let it for a moment be admitted. But then I ask—could he not have given grace that certainly would have been effectual, to him who remains without religion? You will not so limit God and his grace, as to say he could not. But he actually did not. He left the person in question without effectual grace—And here is all the doctrine of reprobation which we hold.

On the whole, then, the Calvinistick doctrine, on this subject, is no more terrifick, or hard to be received, than that of those who often cry out against it, and revile it. When I spoke on the general subject of predestination—of which, as I have already remarked, election is only a branch—I inculcated the duty of receiving truths, on sufficient evidence, which, in theory, we know not how exactly to reconcile and bring together. I showed you that we do this in subjects of science, and the intercourse of the world; and that we ought, in all reason, to do it also in religion. If any of you pervert this doctrine of election, so as to neglect the means of grace, or so as to keep you from acting as fully in the matter of your salvation like accountable creatures, as you would act, if you did not believe it—nay, if you permit it to discourage you, and not rather to encourage you—then you will treat it as those do not treat it, who hold it most firmly and understandingly; and as the standards of our church warn you not to treat it. Leave the inquiry, how the plan and purpose of God in this, as in all other things,—and in no respect more in this than in other things,—is to be reconciled with the freedom of moral agents, and the influence of second causes. They are undoubtedly reconcilable, for they are both truths; but how it is to be done, is perhaps beyond the human powers in the present state. Do obvious duty, and use appointed means, and when you become interested personally in the covenant of grace, by accepting the Saviour, then you may find that this very doctrine, so far from being offensive, is full of sweetness and comfort.

(*To be continued.*)

ON THE ATONEMENT.

No. II.

My dear Brother,—At the close of the preceding letter it was admitted, that between the *definite* and the *general* atonement, the difference is *verbal* rather than real. I am therefore unwilling to represent three theories on the subject, as prevailing in the Presbyterian church. But as the word *general* seems to correspond with the term *indefinite*, better than it does with the term *definite*, and consequently intimates that the advocates of a general atonement harmonize more in their views with the friends of an *indefinite*, than with those of a *definite*, atonement, it may be proper to state, that this is by no means the fact. By turning to the description given of the opinions of the new school on this all-important doctrine of divine revelation, it will be seen that it does not at all suit the views of those who have been known, in the Presbyterian church, as the advocates of what is termed a *general* atonement. For they believe, as well as we, that Christ was the *substitute* of his people—that he was *charged with their sins*—that he bore the *penalty* of the law—that he made satisfaction to the justice of God for all who shall believe—In fact they differ from us only in relation to the terms they prefer, in speaking on the extent of the atonement. While they maintain that Christ died *especially* for the elect, they believe that, in a cer-

tain sense, he died for others. With them, let it be repeated, we wish to have no dispute. We think alike, although we make choice of different words, in communicating our thoughts in regard to a particular point. The comparison I am drawing, is not between our views of the atonement and theirs; but between ours and those which are entertained on this great subject, by persons whose sentiments were stated in my first letter, and who are usually known by the name of Hopkinsians. And should these letters ever meet the publick eye, I wish the friends of a general atonement to see, that I am not contending with them, but opposing certain views of a most important doctrine, which they, as well as we, believe to be *unscriptural* and *dangerous*.

You will not, my dear friend, understand what I have said in relation to the heathen, in my first letter, as representing the salvation of all who are destitute of the light of the gospel, as being impossible. I have only said, that if the atonement had been made for all mankind, the knowledge of it would have been sent to all nations; and that, as an inspired writer has expressly represented the heathen as being "*without Christ, strangers from the covenants of promise, having* NO HOPE, *and* WITHOUT GOD *in the world*," it is altogether improper to say, *a door of hope has been opened for all men—for the heathen*, who are destitute of divine revelation, just as much as for Christians, to whom the gospel is preached. Still I believe, that, as *infants*, who are incapable of hearing and believing the gospel, are saved, not as being free from guilt and depravity, but through the atoning blood of Jesus Christ; so some of the heathen *may* be saved, by the application of the same precious blood. *How* they are brought to participate in the salvation of Christ, I do not know. Jehovah may, if he please, reveal to some, at any time he chooses, so much of the gospel as may be sufficient for the exercise of faith. But in whatever way the application of the atonement may be made, it is altogether *extraordinary*. Of the *means of grace*, the heathen are manifestly destitute: they have no Bible, no Sabbath, no gospel, no ministry of reconciliation; they are ignorant of God and Christ, of the way of peace and salvation.

In my former letter, the two theories in regard to the atonement, that prevail in our church, were compared, in regard to the extent of the atonement. It was, I trust, fairly shown, that the *new* has no advantage over the *old* scheme in this point; that the greater extent which is attributed to *indefinite* atonement is *nominal* and not *real;* and that the definite atonement, in respect to the *merits* of Christ's death, the *invitation* of the gospel, the *offers of salvation*, and the *divine purpose*, is quite as extensive as the other.

In this letter I propose to examine the second claim of the *New School;* which is, that their views on this most interesting subject are more compatible with a free and general preaching of the gospel, and an unfettered and unreserved offer of salvation to all sinners.

To this claim we cannot yield. It is a mere gratuitous assumption. You well know that the advocates of the doctrine on this fundamental point that has prevailed in the Presbyterian church from its foundation in this country, and by the teaching of which this church grew and flourished for more than a century, have felt no embarrassment in preaching the gospel indiscriminately, and offering salvation to all, to whom it was their privilege to bear the delightful messages of Divine grace.

With the utmost freedom have they published to all their hearers, the great and precious truths embodied in the gospel. They have delighted in celebrating the infinite love and unmerited mercy of Jehovah in providing salvation for sinners, by the mission of his own Son into our fallen and ruined world; and in proclaiming the grand and

fundamental truth, that the Redeemer, by his obedience unto death, made a full satisfaction for the sins of his people, and wrought out for them a complete justifying righteousness. They have constantly exhibited him as an all-sufficient Saviour, able and willing to save unto the uttermost, all that will come unto him; assuring their hearers that his blood cleanseth from all sin, and that his righteousness can make the vilest sinner righteous in the eyes of immaculate Purity. They have not ceased to invite all to come to this glorious Redeemer for salvation; urging the acceptance of the invitation, by showing that all are commanded to believe the gospel message, and that God has promised that he will cast out none who come to him. They ground the offer of salvation on the *atonement* of Christ; and proclaim it as an infallible truth, that whosoever believeth on him shall, without a single exception, be saved. And to all they add the awful truth, that all who refuse the overtures of Divine mercy, and continue in unbelief, will burden their consciences with aggravated guilt, and bring down upon themselves a more terrible condemnation.

Now, in the enunciation of these truths, consists the preaching of the gospel—in exhibiting the infinite love and unmerited mercy of God towards our fallen world, and in setting forth the death and righteousness of his Son, as sufficient for saving the vilest of sinners, and every one who believes; and in grounding on the merits of Immanuel's atonement, a full and free offer of pardon and life, to all who will accept of them on the terms prescribed by infinite Majesty.

What more can the friends of *indefinite* atonement add? Will they reply—We can assure all our hearers that Christ died for them? But in what sense? Did he die with an *intention* to save them? No; he died *intentionally* to save the elect alone; God did not *design* by the atonement to *secure* the salvation of others. And how does this view of the subject show the consistency of offering salvation to all, any more than the view we take; who represent the merits of the atonement as sufficient for all, and therefore on this ground offer salvation to all who will accept it? Can they make the offer on any other terms? Can they tell unbelievers that they will be saved? By no means. They declare, as well as we, that he that believeth not, shall be damned; and that none can partake of the saving benefits of Christ's death, unless it be applied by faith.

It will, we know, be said, that as Christ, according to the definite scheme, made atonement only for his elect, the offer in preaching the gospel, is made to them alone. But this is a groundless assertion. Ministers are not entrusted with the execution of the secret purposes of Infinite Wisdom; nor are they acquainted with the elect of God, any further than he is pleased to designate them by the bestowment of his grace. Election is no rule to them, in discharging their official duties. They must publish the gospel to all, and tender salvation to all indiscriminately; leaving it to the Most High to make the application, and to call his chosen to the enjoyment of salvation, in his own way and time.

Still it may be objected, that, if the atonement has not been made for all, the offer of salvation to all cannot be grounded on the atonement. Why not? The atonement is, in its own nature, sufficient for all; and if it were applied to all, every son and daughter of Adam would be saved; but because Jehovah, in his adorable sovereignty, is pleased to apply it to some, and not to all, it certainly does not follow that the benefits of it cannot be offered to all.

But suppose, it may be said, a non-elect person were to believe in Christ and accept the offer of salvation; would he, for whom no atonement has been made, be saved? Without hesitation I answer *affirmatively;* just as I would say, that if

an elect person were to die in unbelief, he would be damned.

But, before I assign the reasons of this answer, it may be proper to show how the same difficulty applies to the scheme of the new school. They believe in the doctrine of election; they say Christ died *intentionally* to save only the elect; that God did not *design* to secure by the atonement the salvation of any other men: and they must admit that Christ intercedes, not for the world, but for them whom God has given him. Now, we ask, suppose a non-elect person were to believe, would he be saved? one whom they say Christ did not die *intentionally* to save; one whose salvation God did not design to secure by the atonement; one for whom the great High Priest in heaven does not intercede; would such a person, in these circumstances, be saved, if he were to believe? Our brethren have to meet the same difficulty.

But after all, cannot the difficulty in reference either to election, or to a definite atonement, be lessened, if not solved? Election secures the salvation of its objects; but it interposes no obstacle in the way of the salvation of the non-elect. Jehovah will, in his own appointed time and manner, bring to a saving union with his Son, all whom he has destined to immortal glory; but the grace which he is pleased to impart to his chosen, does not prevent others from repenting and believing, as he commands them. He only withholds from them what they have no right to claim; but, if in obedience to his command, they were to repent and believe, he would doubtless fulfil to them the promise directed to all believers.

These observations will apply to the atonement. Were a non-elect person to believe in Christ, he would receive all the benefits of his death; which, in that case, would actually become to him an atonement; for let it be remembered, it is the *application* of his death that makes it truly an atonement or reconciliation. The purpose of God to apply the merits of his Son's death to his chosen, ensures the application to them, and their consequent salvation; but this divine purpose does not create any hindrance to others; it only leaves them to the influence and operation of their native depravity and wicked unbelief.

The answer we have given to the question, grounded on a supposed case that will never happen, can be justified on the principles that regulate common conversation, and on the principles that governed the language of inspired teachers, by the infallible connexion between faith and salvation, and by the nature of the atonement—

1. *On the principles that regulate common conversation.* Of a man who has just escaped from the flames that consumed his dwelling, we say, he would have perished, if he had slept longer; and of one lost at sea, he might have been living, if he had not gone on that voyage. The farmer says, I should have had a fine crop, had it not been for that drought which withered my grain; and, again, I should have made a profitable sale of my articles, if the market had not been so glutted. Ten thousand similar observations are made; all predicating a different state of things, on the supposition that the cause that has produced the existing state of things had not occurred.

2. *The principles that governed the language of inspired teachers, justify the answer.* That perverse generation of Israelites that came out of Egypt, failed to enter into the land of promise; and from the event it is certain that it was the Divine *intention* not to bring them into the possession. Yet this generation was commanded and encouraged to march forward, and take the promised inheritance. "Behold," said Moses to them, "the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; *fear not, neither be discouraged.*" And when they were dismayed at the report of

the spies, their leader said, "Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes."—Deut. i. 21. 29, 30.

The event also proved it to be the secret purpose of Jehovah to establish the kingdom of Israel in the family of David; yet hear the language of Samuel, speaking under the inspiration of the Holy Spirit, on the supposition that Saul had been obedient to the Divine commandment: "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee."—1 Sam. xiii. 13, 14.

Tyre and Sidon, the Saviour assures us, would have repented in sackcloth and ashes, if the mighty works that were done in Chorazin and Bethsaida had been done in them; and he also says, that if the mighty works that were done in Capernaum had been done in Sodom, it would have continued to his day.—Matt. xi. 21. 23.

When Paul was in danger of shipwreck, as he was sailing to Rome, he was assured, by promise, that his life and the lives of all on shipboard, for his sake, should be preserved. No condition was annexed to the promise; it was absolute. Yet this inspired man, who had unshaken confidence in Jehovah's word, when he saw through the sailors' design to escape with the boat, under pretence of casting out anchors, did not hesitate to say to the centurion and the soldiers: "Except these abide in the ship, ye cannot be saved." From this declaration we may unquestionably infer, that they would have perished, if the sailors' design had been accomplished. What then would have become of the promise? But Jehovah took care of his own faithfulness. The warning of Paul produced its effect. "The soldiers cut off the ropes of the boat, and let her fall off." Thus the promise of God, like his other promises, was accomplished by appropriate means. See Acts xxvii. 22–25. 30–32. See also 2 Kings viii. 10. ch. xiii. 19.

3. Our answer can be justified by the *certain and infallible connexion which God has established between faith and salvation.* "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth on me, shall never die." "He that believeth and is baptized shall be saved." But I need not cite passages to prove what will not be denied. Now, this infallible connexion between faith and salvation, authorizes a minister of the gospel to assure every individual to whom he preaches, that if he believe he will most certainly be saved. Jehovah has pledged his word, and he can and will fulfil his promise.

4. *The nature of the Redeemer's work will justify the reply.* In what did this work consist? In his obedience unto death in our nature; or in his active and passive obedience. In regard to the first branch of the Saviour's work, it is manifest, that, while obeying the precepts of the Divine law, in the room and stead of his chosen people, he observed them as perfectly, and his obedience was as glorious, as if he had been acting as the representative of many millions more. And in regard to the second branch, we believe, that the great Redeemer, in effecting the salvation of all who shall be saved, submitted to as much humiliation, and endured as extreme misery, as would have been demanded from him, on the supposition that the sins of all mankind had been imputed to him. He bore the *curse* of the divine law, the punishment due to our sins: and by the infinite dignity of the sufferer, more honour was done to the penalty of the law, than would have been done

to it by the everlasting punishment of our whole race. Hence while the atonement is *definite*, being *intentionally* made only for those given to Christ by the Father to be redeemed by him, it was necessarily, in its *own nature* and *intrinsick value*, sufficient for the salvation of every son and daughter of Adam.

Now, on this infinite work of the atonement, are grounded the general invitations and offers of the gospel. In preaching, we are not indeed authorized to tell every man that Christ died *specifically* for him, or that an atonement was made for him: but we are authorized to say, that the Son of God came to save sinners of our race; that he has, in our nature made an atonement for sin, suited to the case of human sinners, and that in its intrinsick value, it is infinite; and that he is able and willing to save unto the uttermost, all that will come to him. On this basis we invite all to apply to him for salvation, and tender to all the offers of Divine mercy; assuring them that if they will accept the offers made, they shall certainly be saved: for the mouth of the Lord has uttered the promise, and it cannot fail to be accomplished. It will follow, then, that if a non-elect person were to believe, he would certainly be saved.

Let this be further illustrated, by adverting to the covenant made with Adam, who represented all his natural posterity. Such was the nature of that covenant and of his representative conduct, that had his posterity been two-fold more numerous than they in fact will be, the consequences of his disobedience would extend to them the same destructive influence that will reach all who shall actually descend from him. Similar was the nature of the covenant of redemption, and of the work of obedience, done by the Saviour as the representative of his people. Had it pleased his eternal Father to have increased the number given to him to be redeemed, no alteration in his work of suffering and obedience would have been required.

In regard to Adam's posterity it is true, that as the number had been determined on before his apostacy, the number could not be increased after that fatal event; because this would have brought evil on immortal beings not originally represented by him, and so an act of injustice would have been done to them. But were the number appointed to salvation to be increased, no objection could be made to the increase on the score of injustice; because they would be made partakers of a *benefit*, and not of an injury. Besides, were any to whom it was not the Divine intention to apply the merits of the Redeemer's death to believe, they would, by their faith, be brought into a saving union with him; and consequently would come into contact with that blood that cleanseth from all sin, and gain an interest in that righteousness "which is unto all and upon all them that believe." Thus united to Christ and interested in his merits, they would be sheltered from Divine wrath, and be entitled to eternal life. "There is therefore, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In this representation, I do not perceive any inconsistency with the statements made in my former letter. For whatever was said in regard to the connexion between the death of Christ and the Divine intention, it was shown, that, in strictness of speech, the death of Immanuel *is not* an atonement to *any* UNTIL IT BE APPLIED; and consequently it follows, as stated above, that it will infallibly produce reconciliation between God and all and every one, without excepting any individual, who shall believe, and thus have its efficacy applied to his soul.

But will it be objected, that, on the ground on which we represent the offers of salvation to be made to the non-elect, they might be made to devils? We think not, for two

reasons: first, because our commission does not extend to them; and this reason, our brethren must allow, precludes the offers of salvation to damned spirits, for whom, they say, the atonement was made: and secondly, because the atonement is not suited to the case of devils, not having been made in the nature of angels, but in the nature of man. "Forasmuch then as the children are partakers of flesh and blood, he also, likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through death were all their life long subject to bondage. For verily he took not on him *the nature* of angels; but he took on him the *seed* of Abraham. Wherefore in all things it BEHOOVED him to be made *like to his brethren*, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 14–17.

It now appears, I trust, that, on the plan of *definite* atonement, the invitations of the gospel can be most sincerely given to all who hear it preached; that the offers of salvation can be most freely and unreservedly presented to all who will accept them; that it is the duty of all to believe, because Jehovah commands them so to do; and that those who refuse the overtures of mercy, and wilfully reject an offered Saviour, will be justly punished for their *unbelief*, as well as for their other sins. No unbeliever will, in the day of judgment, be able to discover in our views of the atonement, as its opponents imagine, any thing insincere or unreasonable, on which to found a fair excuse for unbelief. It will then appear, that although Christ died to make an atonement for his own people, yet, if others had believed, his death would have been an atonement to them also, and would have saved them from the curse of God, under which they must for ever sink in hopeless misery.

Very affectionately, yours, &c.

WHAT IS TIME?

BY THE REV. JOSHUA MARSDEN.

I asked an aged man—a man of cares,
Wrinkled and bent, and white with hoary hairs;
"Time is the warp of life," he said—"oh, tell
The young, the gay, the fair, to weave it well!"
I asked the ancient venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flowed,
"Time sowed the seed we reap in this abode!"
I asked a dying sinner, ere the tide
Of life had left his veins—"Time!" he replied,
"I've lost it!—ah! the treasure!" and he died.
I asked the golden sun, and silver spheres,
Those bright chronometers of days and years;
They answered—"Time is but a meteor glare,"
And bade us for eternity prepare.
I asked the Seasons, in their annual round
Which beautify or desolate the ground;
And they replied (no oracle more wise,)
"'Tis folly's blank, and wisdom's highest prize!"
I asked a spirit lost; but, oh, the shriek
That pierced my soul! I shudder while I speak!
It cried, "a particle—a speck—a mite
Of endless years, duration infinite!"
Of things inanimate, my dial I
Consulted—and it made me this reply—
"Time is the season fair of living well,
The path of glory, or the path of hell."

I asked my Bible, and methinks it said,
"Time is the present hour, the past is fled:
Live! live to-day, to-morrow never yet
On any human being rose or set."
I asked old father Time himself, at last,
But in a moment he flew swiftly past;
His chariot was a cloud, the reinless wind
His noiseless steeds, which left no trace behind.
I asked the mighty Angel, who shall stand
One foot on sea, and one on solid land;
"By heavens, I swear the mystery is o'er:
Time was," he cried, "but Time shall be no more!"

Miscellaneous.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER VI.

(*Continued from p.* 111.)

A——, Nov. 6, 1824.

Your request, dear Mary, I hasten to comply with; and I give you with pleasure my ideas respecting the education of your daughter. Still, I shall not probably propose a method, materially different from that which I pursued with yourself. Your own good sense may perhaps point out some amendments: and much of what was written on Charles's account will apply to Ellen.

There are, nevertheless, peculiarities in female education, which require our attention: and there are also infirmities, or rather follies, to be guarded against, which are eminently, if not peculiarly feminine.—The most predominant of these I take to be, *vanity* and *affectation*.—Odious indeed do those women become, and blighted is their loveliness, who cherish the one, or practise the other—blasted like the leaves of the rose by the untimely frost, and forbidding as the lily of the valley around the stalk of which the serpent is entwined.

Early place in the hands of your daughter Miss Hannah More's "Treatise on Female Education." Next to her Bible, this may be her companion; and let her read it over and over; and also read it again yourself. You became familiar with the sentiments of this treatise when young, but you will estimate them much better now, as well as those of her subsequent works. I doubt not but they have gone far in elevating the female character above the rate of that ignorance and insignificance, where our sex grovelled a century ago. Six months' schooling was then generally thought sufficient for the education of a woman; and but few could write their names. Their sons must also have been sufferers by this mistaken system, for how could an ignorant female be qualified to educate her children?

Miss More's *Lucilla* is a character which, from circumstances, but few in our land of liberty and equality can fully imitate. But we shall not suffer in the attempt, if the standard at which we aim is somewhat beyond our reach. We can imitate her *goodness*, if not her *greatness*. That the characters drawn by this writer are well delineated is evident, because we can find a strong resemblance of most of them, within the circle of our own acquaintance. Miss Edgeworth has drawn her characters as natural and as perfect, as in the fallen state of our nature they could be formed; but she was sadly unacquainted with the *principle of supreme excellence*. What are all the moral virtues, if not enforced by the sublime and distinguishing doctrines of the Christian religion?—nothing more than a body without a soul. If the hearts of your children were effectually under the influence

of these holy principles, you would have little need of the efforts of my pen, or the advantage of my experience.

Barren and stubborn is the soil of the human heart in its native state. It must be cultivated with labour and perseverance. The good seed must be sown and watered with an unsparing hand, or the desirable fruit, pleasant to the eye and useful in life, will never be produced. Thorns and briers, and noxious weeds, will be all that it will yield. When beholding the elegant form and the artless countenance of your little Ellen, who would suppose that an exterior so graceful and charming, could contain a soul by nature wholly alienated from God; a heart, if left without restraining grace, capable of the blackest crimes; and whose possessor, if unrenewed and unsanctified to the last, must, notwithstanding her present apparent loveliness, become forever the companion of devils, and take up her abode in "the fire that never shall be quenched." Well may we shudder at the thought of having given existence to a being of such a character, and exposed to such destiny. O let us never take our children to our bosoms in the fond embrace, without thinking of this! Let this awful thought mingle frequently with our maternal joys; that we may rejoice with trembling, and be stimulated to the highest degree of parental faithfulness. Our children are not given us as mere objects of amusement and pleasure; or only as the heirs of our names and our estates. They are given us to educate for God and for eternity: and for ourselves, if we are faithful, they are likely to become our greatest blessings; if unfaithful, our greatest curse.

Flatter not yourself, my daughter, that your children are by nature better than the most profane and abandoned that roam the streets. If they differ at all from these, it must be by the blessing of God on your faithful exertions; for be assured they received from their parents none other than a nature polluted and defiled by sin. This you will witness more and more in their wanderings, and in the waywardness of their dispositions. And shall I tell you, these may be but the beginning of sorrows? for if they are not renewed by Divine grace, you will find their hearts more and more hardened in sin; more and more alienated from God; and more opposed to all your pious purposes and exertions. Their conduct, in the mean time, may appear very fair to others, and even do honour to your family, by manifesting the good moral effects of your wise management; and yet you, who are most intimately acquainted with them, and can almost read their hearts, will know their utter aversion to what is *spiritually* good. However much you may flatter yourself that as they grow up to maturity, their superior advantages will necessarily render them pious, and lovely, and affectionate; alas! it is possible you may yet find, notwithstanding all your heartfelt care, that they have been growing more hardened in sin, increasing their guilt, and fitting for destruction: and in this event, you yourself cannot but assent to the justice of the sentence which condemns them. O that all this may be prevented! and it will be prevented, if they shall, by the grace of God, become early and eminently pious.

It is possible that many years may pass, before the judgment of your children will be on your side; or they appreciate your motives for restraining them from those pleasures, in which too many of their companions are indulged. But you may expect the time will arrive, when their reason and experience and conscience will be on your side, even should they remain unsanctified. This will take place when they, with their too much indulged companions, both enter into active life. Then they will discover the contrast between their own attainments and prospects, and those of their equals, whose mothers were more indulgent and less faithful. They may indeed

paint the picture rather too much in their own favour; still it will all aid in leading them to approve your conduct, and to respect you the more. You will then begin to reap the fruits of your painful labours. You will then also be able to draw a comparison, between your own situation and prospects, and those of the unhappy mother, whose heart is torn with anguish, in beholding her sons dissipated and undutiful, and her daughters vain, idle, and extravagant, treating her advice and expostulation with contempt, and disgracing themselves by frequent acts of imprudence, if not of gross vice.

Until this time arrives, arm yourself with fortitude and patience; and persevere against the strong tide of passions and affections which may oppose you. Take for your shield the authority of divine inspiration; and dwell on the precious promises which are found in almost every page of the sacred volume. If these fail to encourage your heart and to nerve your arm, where is your faith? One fond mother said, "She feared she should sink in the estimation of her children, if she should not yield to their wishes." Alas for us, if the esteem of our children be our ruling motive! Besides, they are grossly mistaken who suppose that parental faithfulness, discreetly managed, will destroy filial affection. The very reverse is the fact. Parental fidelity will increase filial respect. Let the mother, who dares to neglect her duties, look forward in imagination to the last stage of the existence of her dissipated son—to a life spent in sorrow and infamy, and shortened perhaps by intemperance. See him standing on the verge of a miserable eternity, cursing the day of his birth, and bitterly reproaching the unfaithfulness of her who gave him life! And, worst of all, may it not be expected, that these execrations will continue through the unnumbered ages of eternity!

But to return to your immediate request respecting Ellen. You may compare a daughter to the willow, which is trained into an elegant and correct form with far more ease than the firmer textured oak—the emblem of a son who is difficult of management. Yet to the yielding willow a wrong bent may easily be given in its early growth, by which it will be rendered forever deformed and of little use. Nay, by simple neglect, it may become altogether misshapen. If suffered to expand itself without pruning or training, exuberant and ill formed limbs will scarcely fail to disfigure all its beauty.

Your daughter is now but four years old; and probably has manifested very little affectation or vanity. And now it is comparatively easy, to prevent the excitement of such passions. The first thing is, to check the native propensity to *finery* and *dress*. With extreme pity, I have often seen the little Miss, of six or eight years, aping the manners and dress of one in her teens—the artificial ringlets quivering over her eyes, with a profusion of ornaments, obscuring the native loveliness of her form—and all *in her own taste*, a little aided by her indulgent mamma. Suffer not your Ellen, at this early age, to form her own taste. Dress her according to *your* judgment and taste, for many years to come. Let her dress be ever exactly neat, and suited to her circumstances; but let no *laces*, *curls*, or *fine ribands*, fan the latent spark of vanity into a flame. What is so lovely as the unadorned form of a child? Cover this form with a profusion of artificial ornaments, and you destroy at once that childlike simplicity of appearance and manners, which is lovely beyond the reach of art.

Observe your daughter's countenance narrowly, and possibly you will discover even now the affected smile—the expression of self adulation—the scornful air; sad presages of the future!

The plain made slip, the Leghorn gipsey, or the bonnet of straw—let these be formed in correspondence with the native loveliness of childhood; nor think this loveliness can

be increased by any artificial ornaments. Let her dress be such as shall not much engage her own thoughts—If you approve, it is enough.

I once saw the sprightly daughter of an Indian chief, at a missionary station, insist upon attending publick worship in a white dress, without stockings or shoes. The superintending sister very properly opposed this. When the Indian girl saw that her entreaties, her tears, and her anger availed nothing, she sunk down into her chair, apparently as lifeless as if she had been in a swoon. Sister S——, without any opposition, then dressed her according to her own taste and judgment. Thus altered, her elegant form soon resumed its accustomed vigour; she arose in very good humour, and proceeded to the church, with the interesting band of children rescued from heathenism. You may sometimes, perhaps, be thus opposed in your judgment, though never I hope so absurdly. But whenever opposed, whatever be the point, imitate Sister S—— in her perseverance. Your daughter indeed must not be antiquated or singular in her appearance: nor will she be so, if the mothers of her associates are possessed of any measure of correct judgment; if not, Ellen must be singular—but it will be the singularity of superiority.

Let no absurd fashion, however prevalent, lead you to infringe on the bounds of delicacy, which your own feelings and good sense prescribe. Think it no mark of heroism or independency of spirit, to accustom yourself to follow fashions which outbrave and destroy the moral feelings—It is sinful in the sight of God; and be assured you would, in such case, violate the spirit, if not the letter of the seventh commandment: and it might well be feared that He who searcheth the heart would punish you by visiting the iniquities of the parent upon the child—Her delicacy of feeling would be in danger of being lost. Pride might save her from actually falling, but her mind might by degrees become impure. O save for your Ellen the capacity of blushing, even at *the thought of evil!*

If possible, be more careful in the choice of her associates, than with respect to those of Charles. Girls are early susceptible of very warm friendships. They are prone to become enthusiastically fond of a companion, to whom they may unbosom all their thoughts. Happy if this should be her mother! But if not, it remains for *you* to make the choice: and beware that you choose one who is receiving such an education, as will constitute her a *safe* companion and confidant. If such an one is not to be found, suffer not Ellen to form an intimacy with any one: for it is esteemed the glory of these enthusiastick attachments, to love "the Friend" more than any other being—to confide in her judgment—and above all to make no reserves—not even of family secrets, however important. I have witnessed, from these disclosures of family concerns, very sad effects. But this is not all. If Ellen has an improper confidential friend, you may find the good principles you have so long and so carefully endeavoured to instil into her youthful mind, gradually subverted. She may first become reserved towards you—melancholy, peevish, and discontented. You will perhaps be at a loss for a time to account for her change of conduct; but you need not look for it beyond the influence of her ill chosen friend.

If you are not careful in your choice of servants, or if you allow her to be much in their company, you may there find the deleterious canker, destroying her peace, and the good effects of all your labours. Dismiss, therefore, from your service immediately, every one who is likely to be thus injurious, for you can in no other way prevent the evil. There is no confidence to be placed in a wretch that would destroy the influence of good principles in your child.

David considered it a crime to harbour such. Ever have it in your power to say—

"Now to my tent, O God, repair,
And make thy servant wise;
I'll suffer nothing near me there
That shall offend thine eyes.

I'll seek the faithful and the just,
And will their help enjoy;
These are the friends that I shall trust,
The servants I'll employ.

The wretch who deals in sly deceit;
I'll not endure a night;
The liar's tongue I'll ever hate,
And banish from my sight.

I'll purge my family around,
And make the wicked flee:
So shall my house be ever found
A dwelling fit for thee."

Trust not in any promises of reformation by a servant; nor in the native goodness of heart of your own children; but place them as far as possible beyond the power of temptation. It is unpleasant to create a foe, and the evils of a slanderous tongue may be dreaded; but they ought not to be dreaded as much as the contamination of your children's good principles. If the children of your best friend become dangerous, you must forbid their intercourse with yours; for your son may in a few hours learn the arts of profligacy from a wicked companion; and in a few days the labour of years may be overthrown. The natural passions, you know, are all on the side of vice.

Your daughter will not be so easily led into dissipation as your son, because *custom*, not *religion*, has placed more barriers in the way; but then, on the other hand, a smaller deviation will more effectually wound her peace, and destroy her character. Your son may gamble, become in some degree intemperate, and profane, and still retain his station in society; but let your daughter do this, and she is forever excluded from the place and the rank in society which she might otherwise have held. Happy for us that it is so; and happy would it be for the other sex, if they were treated with the same degree of severity. Alas, for ours! that we should at all countenance the libertine, the profane, and the dissipated! But at least teach your daughter not to do this: for she who countenances profligacy, proves that it is *pride*, and not *principle*, which keeps her from open vice. If she possesses real purity of mind, she will shrink like the sensitive plant, at the very approach or "appearance of evil."

On the whole then, see that the minds of your children are unsoiled by any "evil communications." If you know they have had intercourse with those in whom you have not full confidence, call them to an immediate account, and make them relate all that has passed. Watch the countenance, and see that an artless disclosure is made. Let them not succeed in any attempt to deceive. If they attempt it, be assured there is evil which they would not have you know. All parties will become cautious, when they know that what passes will come to your ears. This will give you great advantage in discovering the real characters of your children, and of others around you —And again I must charge you, to set aside all motives, except duty to God and faithfulness to your children.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 117.)

Toulouse, June 12th, 1820.

My dear Friend,—I have once more changed my abode, having arrived a few days ago at this place. I may truly say, I live in a world of change. But the change I especially seek, viz. from debility to vigour, in the organs of my digestion, if coming at all, seems very tardy in its approach. It is like another change, far more important, but alas! far less

sought after—a change of heart, from corruption to purity. It has occurred to me, that if we pursued this last attainment with only half the eagerness we pursue health, or wealth, or pleasure, we should have double the success.

I had tarried at Montpelier, until I had become quite tired of the place. But designing to go to Bagniers, to try the waters there, it is necessary to spend the intermediate time somewhere, until the hot weather sets in; and the society of Mons. Lassignol, the Protestant minister at Montpelier, with the use of his library, were advantages I was loth to forego, as I might not find the loss of them made up, by any thing I might meet with elsewhere.

On the evening of the 5th inst., having bade adieu to a few friends, from whom I parted with regret, I entered the Diligence, and after a very unpleasant ride through the whole night, I arrived the next morning at Bessiers, for breakfast. It is quite a large town, situated on an eminence, which contributes much more to the magnificence of its appearance at a distance, than to its comfort as a place of residence. While the breakfast was preparing, I took a stroll through it. But being ill at ease, from fatigue, loss of sleep, and want of the morning meal, I was not in a mood to be easily pleased; and perhaps to this, in a great measure, is to be ascribed the unfavourable account I have to give of it. Narrow, dirty streets, winding up the hill on which the town is situated, shabby houses, with a mean looking population, make up the amount of what I observed, during a very limited survey of the place. The country around is beautiful, among the finest and best cultivated I have seen in France. The contrast between the town and country, is indeed very striking—furnishing an apt illustration of Cowper's remark—that "God made the country, but man made the town." Truly it looks like it, as it respects Bessiers and its environs.

At this place I took the boat, and travelled the remainder of the journey to Toulouse, on the great canal of Languedoc. This canal is truly a great work; and does honour to the genius of France. The novelty of this mode of conveyance, with the general beauty of the country through which the canal passes, made it at first very agreeable. But the monotony of it, its slowness, together with the shabby accommodation furnished by the boats, rendered it very soon tiresome. Leaving Bessiers after breakfast, we came that day to Narbonne, and the day following we arrived at Carcason, where we stayed the second night. With Carcason I was much pleased. It is situated on a level plat of ground, on the bank of the canal, and in the heart of a very pleasant country. The streets are wide and straight, crossing each other at right angles, after the manner of Philadelphia. Some beautiful walks, planted with trees, are found in the suburbs. It is quite a large city, and has a cleanness and neatness that I have not before noticed in the cities of France. Large quantities of woollen cloth are manufactured here; and the inhabitants have the character of great industry; which sufficiently accounts for the neatness and thriving appearance of the place. Next to religion, I believe a well regulated industry, contributes most to the prosperity of a people.

Our next day's travel brought us to Castelnaudery, which is also a considerable place in point of size; but with regard to beauty and situation, it is remarkably the reverse of Carcason. The country around is hilly, poor, and poorly cultivated; and the town, for ugliness, outdoes any place I have yet seen in France, Immediately in its neighbourhood, I counted twenty-four windmills, all in operation—the wind blowing at the time a strong gale. I have frequently seen windmills in this country, and believe a great deal of the grinding is performed by their action. They all appeared to be about

the same size, and on the same plan. They are very simple in their construction. The house is a round tower, of fifteen or sixteen feet in diameter at bottom, and narrowing, like a sugar-loaf, to the top. In the centre of the house stands a perpendicular shaft, which is turned at the top by the action of the wind on wings connected therewith. This shaft, by the intervention of a cog-wheel, turns the millstone at bottom. I am told that with a good wind, they will grind about three bushels of grain, or a little more, in an hour. From what I have experienced, I am ready to think that France is more favourable to machines of this construction than America—being much more windy. The mills which are driven by water power, so far as I have seen in this country, are very paltry establishments—looking as if they had been constructed in the infancy of the arts. I saw no bolting-chests, but in lieu of them, women with sifters, separated the bran from the flour by hand.

The next day brought us to Toulouse. The country through which the canal passes, is counted equal to any in France. It is a wheat and corn country; and appears to be under prosperous husbandry: but in point of high fertility, it does not entirely meet my expectations. I noticed very little cultivation of the vine, from which I would infer, that grain, on lands which produce abundantly, is more profitable than the grape. The cost of travelling, on the canal, is very moderate: about sixty cents per day, for a journey of fifty or sixty miles. The boats are very shabby—They consist of a cabin below and a deck above. The cabin is without ornament, and without a carpet to the floor, and furnished with only a few long benches round its sides for seats. The deck is simply a place to stand on, without even the protection of a railing, to prevent you from falling overboard. No refreshments of any kind are to be had on board, except what the passengers bring with them. The boat is drawn by two horses, or mules, and moves at the rate of about four miles per hour—allowing for the passage of the locks, which cause a detention of from five to eight minutes. The locks make a lift of from eight to twelve feet. I have noticed three together, making a rise of not less than thirty feet, at one place. The tow-paths at the side furnish a delightful walk, when the passengers are disposed to take it. The boat does not set off in the morning until after breakfast, and has its regular stages for dinner and lodging. Our company fluctuated much, in point of numbers; sometimes counting fifty or sixty, which were as many as the boat could contain; and at other times the number dwindling down to little more than twenty.

Two things I noticed, with equal surprise. One was, an entire absence of intoxication—During the three days' travel, in all the mixed company with which I mingled, I did not observe an individual, who gave sign of the least excitement from ardent spirits. And the happy effects were, quietness, regularity, and general harmony. This is certainly a credit to the country of a high kind: and this general temperance in drink would, if other things were equal, give the French people an immense advantage over the Americans, in the march of moral improvement. The second thing which struck me in our company was, the great deficiency of reading. Scarce a newspaper, pamphlet, or book of any kind, made its appearance on board. The majority of our company were evidently of plebeian rank, and I presume untaught to read. But a disposition towards this exercise, which is alike the source of amusement and mental cultivation, seemed to be wanting with those who certainly must have been educated. Undoubtedly, in the vast population which France contains, there are many students, and general readers. But the mass of the people are not given to read-

ing; and while this is the case, and such a great majority are even incapable of reading, the progress in every useful improvement must be slow. At Montpelier there is a publick reading room, to which I was introduced by the kindness of my mercantile friend. At every time I was present, it was very thinly attended, and the paucity of newspapers, with their diminutive size, and added to this, the lack of pamphlets and periodical publications, furnished decisive evidence, both of the want of disposition to read, and of the proper materials for exciting and keeping up such a disposition in the community.

The company on board our boat appeared to behave with great decorum to each other—mingling together with much freedom and sociality. Though a number, from their dress and riband at the button-hole, seemed to belong to the titled class, no hauteur, or supercilious distance, appeared to be affected. No where have I seen more republican equality maintained. I was fortunate to find in the company, a Protestant minister from Nismes, who continued with us all the way to Toulouse. He was a young man, whose appearance and dress indicated nothing of the clerical order, and it was some time before we recognised our ecclesiastical kindred. As he understood no Latin, and I had very little French, our intercourse was very limited. I was gratified by the friendly attention he manifested, and which seemed nothing lessened by the consideration of my being an American. He introduced me to the mess of which he was a member. The company was generally divided into small parties, who messed together at the publick house. Their custom was, that each should call for the articles he chose, as soup, a chicken, a beefsteak, &c. the price of every article being negotiated beforehand—The whole was eaten, and the reckoning clubbed among the mess. By this means, sufficient variety was obtained at the smallest expense.

The journey altogether, was to me uncomfortable, on account of the weather, which was very windy and damp, without much rain. So far, I think the months of May and June in this climate, though much drier than in the United States, possess no advantage, on the whole, as to comfort, on account of the greater quantity of wind and dust, intermixed with cloudy, damp, and cold spells. The Indian corn, many fields of which I passed, is not I think farther advanced in its growth, than the same plant is with you, at this time in June; which shows clearly that, for the time, the heat has not been greater. This, considering the mildness of the winter, and the earliness of the spring, is rather remarkable; and to be accounted for, I presume, from the same cause, whatever it may be, which produces such an amount of windy and cloudy weather.

I was greatly surprised to find so little business done on the canal. Passing for such a distance, through the finest and most populous region of France, and affording an open and easy communication between so many large cities, one would expect to find on this canal, a large amount both of trade and travelling. Yet ten or twelve boats a-day, and those of but small burden, constituted the whole of what I noticed. It might be indeed, that harvest being near, this was the slackest season of the year. But that there is not near half the travelling in France, in proportion to her population, that there is in the United States, may be safely affirmed. And her revenue arrangements must operate greatly to the curtailment of her internal commerce. Produce coming into any of the market towns, pays an excise duty—This is one of the leading sources of revenue to the government. Hence, the wines of one part of France, carried to a distance, must be drunk at an enhanced price, to those who consume them; and so of every other kind of produce. It is easy to see how this must affect internal trade.

It must be the interest of every section of the country, to consume its own produce, and subsist on its own resources.

On the evening of the 9th inst. I arrived at Toulouse; and by the kind offices of my clerical fellow traveller, was conducted to the *Hotel de Europe*, which is a very fine establishment. Here I am again at home, in a chamber which, while I stay, I am allowed to call my own: and it is a comfort, demanding no small gratitude to the Great Being, who condescends to be called "the *stranger's shield*"—a comfort indeed, to partake the accommodations of a good inn, after the privations of three days' travel, in very uncomfortable weather. I shall tarry here a week or ten days longer, as I am informed it is yet too soon to go to Bagniers. Though situated farther south, on the borders of Spain, yet on account of the snow on the mountains of the Pyrenees which adjoin it, the cold is not dissipated there till near July. I shall have time to make some more acquaintance with this great place—for a great place it is—and shall therefore defer till my next, saying any thing about it; in order that my communication may be as accurate, as time will allow me to make it. In the mean time I remain,

Yours, &c.

TRANSATLANTICK RECOLLECTIONS.

No. VI.

"Forsan et hæc olim meminisse juvabit."

Mr. Editor,*—Allow me, for a moment, to refer to the last note appended to my last communication. That note is perfectly correct, and the expression to which it refers is also correct; with the exception, that the Reminiscent's meaning might have been elucidated by a little more amplification. He took the whole mass of Presbyterians into view, and meant that as a *body* they adhered to their forms and principles, with all the ardour and devotedness which a cause so holy deserved and demanded. And, sir, it is an unquestionable fact, that the *great majority* of Scotch Presbyterians are as firmly attached to the doctrine and government of their church, as their church is to the "Rock of Ages" on which it is immovably founded. Even in the establishment, the great majority is on the side of orthodoxy; and when to these we add the large and pious body of Presbyterians, composed of the late Burgher and Anti-Burgher Synods, and the still more rigidly orthodox Covenanters, it may, we presume, be asserted with the greatest propriety, that the Presbyterians of Scotland are ardently attached to the doctrines and forms of their church. But while we believe this to be a fact, honesty and truth compel us to admit with you, that there is "in the establishment, a grievous departure in many, both of the clergy and laity, from the principles of the reformation." I acknowledge, therefore, the truth of your remark, and shall at all times be pleased to be reminded and instructed by the revered Editor of the Christian Advocate.

In speaking of the orthodoxy of the church of Scotland, especially as Glasgow is at present the theatre of our recollections, the mind almost instinctively turns to Dr. Chalmers. To speak of the church, or to pass through Glasgow, without speaking of this bright and splendid luminary, would be an unpardonable omission; for to every man who loves the Lord Jesus Christ, Dr. Chalmers must be an object of deep interest. He is, in truth, in every respect an extraordinary man. With neither appearance, nor manner, nor voice, to recommend him, yet by the sheer

* Our valued correspondent will excuse our omission of a few of his remarks—The reason, we doubt not, he will discern at once. His explanation, relative to the subject of our former note, is entirely satisfactory.—EDITOR.

weight and vigour of his talents, he impresses even his defects into his service, and compels them to minister to the effect of his oratory. Who that ever beheld this mighty man of God enter the pulpit of St. John's, with his wan features, "sicklied o'er with the pale cast of thought," and his large light blue eyes half closed, as if looking in upon the busy world of his creative mind; and heard the first weak and grating sounds of his broad provincial dialect; and witnessed the rude awkward gestures with which he commences his holy orations—would expect the subsequent thundering and lightning of his irresistible genius, which flash after flash, and peal after peal, bursts forth upon his wrapt and astonished audience? His looks, his tones, his gesture, warmed and illuminated by an imagination which roams unconstrained through heaven, earth, and hell, all speak to the heart a language which cannot be mistaken. In fact his rudest peculiarity, in those moments of lofty enthusiasm, and—shall I call it—holy phrensy, seems but to increase the effect. In the height of his animation, he strikes the pulpit without even the semblance of a grace; but he does it with such a nerved and bracing sincerity, that it drives, as it were, the accompanying expression right home to the heart; and his eyes, beaming and brightening with the fire of inspiration, seem to throw a light around his words which *flashes conviction* upon the soul: and his voice, mellowed by the depth and intensity of his feelings, falls this moment upon the wounded spirit as softly and sweetly as distant musick; and then anon, it rushes upon the hard and unyielding heart, with all the force and velocity of the roaring cataract. As if he intended to surprise his hearers, he commences like the low whispering breezes of a vernal morning, and before they are aware, bursts out upon them, with the suddenness and force of a northwest hurricane. In fact, he always commences in a low monotonous manner, which seems calculated to exhibit nothing but his defects; but then he advances from sentence to sentence, and from paragraph to paragraph, liking a person walking up an ascending platform, and that too with gigantick strides, until his audience are delighted and astonished, and almost persuaded to become Christians. And yet there is about him no *trick*, nor the least appearance of *endeavour;* for he throws his whole soul, as it were, without premeditation, into the midst of his subject, and it carries him directly to his people's heart. He never *whines:* for though his large blue eye rolls in a flood of tenderness, and his voice is softened into the tremulous melody of the deepest feeling, yet he is manly and dignified. In truth, *whining* is the effect of a determination in the speaker to *appear* more engaged, than he is *in reality;* but Chalmers is in reality too much engaged to think of such a scheme—Cast upon the lashing and foaming surges of his own oratory, he is borne along and aloft, with a velocity too impetuous and irresistible, to give him time to turn to the right or to the left. Another thing remarkable in this great orator is, the manner in which he keeps *himself* in the back ground, when he is offering Christ to his fellow men. Like the Apostle Peter, he walks upon the swelling waters; but so visible is the presence of the Creator, and so direct does his agency appear in it, that we think of the miracle, only to adore the God who works it. "What do you think of Dr. Chalmers?"—said one of his ardent admirers, to a distinguished stranger who had heard him for the first time. "Think of *him?*" said the stranger—"why he has made me think so much of Jesus, that I had no time to think of him."

Perhaps my description of the wonderful force of this man's oratory will be better understood by the following anecdote, which I had, when in Scotland, from the best authority. Some time after the promulgation of

his fame, he preached in London, on a publick occasion, in Rowland Hill's circular chapel. His audience was numerous, and principally of the higher circles. Upwards of one hundred clergymen were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill himself, in a state of great anxiety, arising from his hopes and fears. He had indulged many hopes upon the accession to the standard of Jesus of an orator so evangelical as Chalmers; and yet his fears, lest he should not succeed before an audience so refined and critical, were very distressing. In fact he felt as if the cause of Christ would be materially benefited or injured that day; and as that cause was very near to his heart, it is not strange that his feelings were deeply and tenderly interested. The doctor as usual began in his low monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr. Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electrick fluid of his oratory; and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestick and rapid was his flight, that in a few moments he obtained an eminence so high, that every imagination was enraptured; while the heart, palpitating betwixt fear and pleasure, endeavoured to suppress its own beating, to hear him—though he was speaking in thunder. The rapid change from depression to ecstasy, which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started up from his seat, and before his brethren could interfere, he struck the front of the gallery with his clenched fist, and roared out with a stentorian voice—"Well done, Chalmers."

Glasgow University was founded nearly four centuries ago; and according to Scottish history, occupies the ground on which a battle was fought between the English and Scotch, when the latter were commanded by the celebrated Sir William Wallace. It is built immediately on the street, and forms two quadrangles, the courts of which are covered with smooth flag stones. The only thing remarkable about those quadrangles is, their old monastick air, which tells at once the history of their antiquity. From the second court, an arched gateway leads into a large open square, on the one side of which stands the University library, and in front the elegant modern building called the Hunterian Museum—in honour of Dr. Hunter, who bequeathed to it the greater part of his valuable collection, especially his famous anatomical preparations, together with a splendid assortment of medals. Immediately behind the museum, is the college green, and observatory, and botanical garden. On the right of the University is the collegiate church and grave-yard, where lie the ashes of the celebrated Dr. Reid; and on the left is a large oblong court, surrounded by the dwellings of the professors.

The University is composed of the departments of medicine, philosophy, jurisprudence, and theology; and the faculty consists of the professors of these departments, besides a principal and a lord rector. It has but one session and one vacation in the year; the former commencing on the first of November, and ending the first of May; the latter occupying the remaining six months. The philosophical students wear scarlet gowns, made something similar to the common plaid-cloaks: those belonging to the other departments have no distinguishing dress. The whole number of students, sometimes amounts to more than fifteen hundred. Of native students, four years study is required, in order to graduate; but of all others, only

three—provided they are qualified by a sufficient academical education to enter. In the philosophical department, the students are admitted by a process called "the blackstone examination;" when those who are qualified become members of the logick class—This examination is so called, because the curious antique chair, which each student in his turn occupies during the process, has a *black marble seat.* The back is very large and high, carved into the appearance of a laurel bush, with a five minute sand-glass, fixed among the leaves. This examination takes place in the common hall. A certain number of students attend each day, and are called to this chair successively, in alphabetical order. Behind this chair, according to collegiate etiquette, stands an old servant, dressed in a black silk gown, who turns the sand-glass the moment a student takes the chair; and when the sand has all run, cries out—"Fluxit Domine"—Hence I never knew this old man by any other name than "Old Fluxit." The professor who examines, however, seldom, if ever, pays any attention to this monition. This examination, preparatory to entering the logick class, is in Greek, and conducted by the professor of that language. The second session, the student undergoes, in a similar way, an examination upon logick, previous to entering the moral philosophy department; and the next session, on moral philosophy, as preparatory to becoming a student of natural philosophy.

After being prepared by an academical education, the studies are—1st Session—Greek, Latin, Logick, Mathematicks. 2d Session—Moral Philosophy, and the higher branches of Mathematicks, together with attending upon the lectures of the former course. 3d Session—Natural Philosophy, together with the lectures upon the course of the preceding session. The hours of attendance are—the first session, in the Greek class, from half past 7 to half past 8, A. M., called the hour of examination. In the Logick class, from half past 8 to half past 9, which is the lecture hour. After breakfast, from 11 to 12, in the Logick class, which is the hour of examination and reading of essays; from 12 to 1, in the Mathematical class; and from 2 to 3 in the Greek class, which is the hour of lecturing. Breakfast is taken at 10 o'clock, and dinner at 3: and the remainder of the afternoon and the whole evening are spent, or should be spent, in preparation for the several examinations of the next day—unless the student attends the oratorical and chemical classes, which are held in the evening; but an attendance on these is perfectly optional.

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THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 125.)

June 23d. Were you sitting with us this evening, my dear M., you would scarce believe yourself in the torrid zone, and that too in midsummer. The wind howls around us as boisterously, if not as coldly, as it does through the colonnades of your own habitation, when a northern storm sweeps down the lake on a winter's night: and we have been obliged to close all our doors and windows, and resort to woollen garments, to keep us comfortable. The whole day has been blustering—gloomy and wet—similar to the weather of March in America, and such as in this climate, especially at Lahaina, is seldom known. There is a heavy swell of the ocean from the south, and the high surf occasioned by it, though near a mile distant, has been the object of constant attraction from its varying beauty and tumult. The interest of the scene in this direction, is much increased by the appearance of the *Sultan*, still outside of the reef. She is a noble looking vessel, and labours at her

anchor from the violence of the gale, with a stateliness of motion becoming the proud name she bears.

There has been so much of a tempest at sea, that Governor Adams, who sailed for the windward on Saturday, returned this morning with the loss of a topmast, yards, &c. &c. not having been able to make the anchorage at Maui.

30th. While at tea this evening, two sail appeared off Diamond Hill; and before it became entirely dark, the Enterprise, Capt. Ebbetts, with our friends, Mrs. Ellis, Mr. and Mrs. Loomis, &c. &c. and a native vessel with Karaimoku and suite on board, anchored in the offing. All the intelligence from the windward is favourable, except from the station of Waiakea. Dr. and Mrs. Blatchley have been ill at that place, and the infant son of Mrs. Goodrich was at the point of death, when the last letters received from them were sealed.

July 5th. Mr. Crocker, the consul, gave a dinner to-day in honour of the independence of our nation. Mr. Ellis, Mr. Loomis, and myself attended; and in company with about thirty gentlemen—commercial agents, masters and officers of the ships in port, &c. &c.—partook of an excellent and well served dinner.

Thursday, 15th. A day of much social happiness. Mr. and Mrs. Ellis having become partially established in their new stone cottage, gave a formal invitation to the mission family to spend the day with them. We were happy indeed to see our kind and valued friends so comfortably accommodated, after having been subjected for eighteen months to great inconvenience, from the want of a suitable residence—rendered doubly desirable by the extreme ill health of Mrs. E. Seated at a long well set table, with none but dear companions and confidential friends near us, we could almost fancy ourselves again at a family party of beloved friends at home; and in the illusion, for a moment find a melancholy pleasure. After the cloth was removed, we passed the afternoon in listening with lively interest to the journal of the deputation which explored the island of Hawaii last summer, and which Mr. E. is preparing for the publick. I think it will be favourably received, and will answer the purpose, in many respects, of private journals to our friends. We also again examined the drawings which are to accompany the work, copies of which I have myself taken, to accompany the manuscript for the American Board. The originals will go to the London Missionary Society.

After tea we held our customary weekly prayer-meeting; when Mr. Ellis made a warm and affecting address from the words—"Bless the Lord, O my soul, and all that is within me bless his holy name."—"Bless the Lord, O my soul, and forget not all his benefits,"—in which he recounted the various dealings of Providence towards himself and family, since his arrival in the islands, and testified to the unfailing goodness, and mercy, and faithfulness of God. Many circumstances conduced to make the hour a touching one—we felt the high and holy ties by which we were united to each other; and could any one have looked in upon us, while the lively sympathies of our hearts entered into all the feelings of our associates, though strangers till we met on Pagan ground, he might with truth have exclaimed—"Behold how these Christians love one another!"

"Lone wanderers" as we are "of these northern isles—placed far amid the melancholy main"—it is a happiness inconceivable to any one not of our number, or in a similar situation, to meet even here those you can tenderly love, and to find in them the refinement, the intelligence, and the piety, which in any place give the highest zest to the enjoyments of social life.

Friday, 16th. Another dinner party. Two days since we received cards from Capt. Ebbets, to spend the day with him at his residence on shore. The company consisted of

Mr. and Mrs. Ellis, Mr. and Mrs. Loomis, and Harriet and myself, from the mission—the consul, Mr. Crocker, of Boston, Mr. Senall, a Scotch gentleman, late from South America, and Mr. Bruce and Mr. Halsey, of New York.

Saturday, 17th. A month has passed since the thatching of the new chapel was completed. Since then, nothing has been done till to-day, towards finishing it entirely, by putting in doors, windows, &c. &c. owing to a necessary delay in procuring sticks from the mountains, for the fence which the chiefs desired to place round it, before it was opened for service. During the present week, a substantial enclosure has been made, and the carpenters have been busily employed since, in getting the house in readiness for the worship of the Sabbath.

About 4 o'clock, the chiefs, with their attendants, came up to gather rushes to spread on the ground before laying down the mats; and every one except Karaimoku, even the queens, went into the marshes between the mission house and the sea, and pulled up and carried on their backs large bundles for that purpose. The building has been erected entirely at the expense of the chiefs, and speaks loudly of the interest they take in the worship of the only living and true God—more particularly as the carpenter work, the boards, the doors, the windows, and the seats, cost no inconsiderable sum. It is a very neat and comfortable building.

Sabbath, 18th. Many well dressed natives began to assemble at the chapel at an early hour, and before the last bell had even commenced ringing, the house was well filled. Before the service was begun, every place was occupied; and a more attentive, orderly, and serious congregation, could not have been desired. A very great portion of the audience were well, and many handsomely, dressed in foreign costume, and all the rest cleanly attired in the native style. Mr. Ellis conducted the worship, the musick being led by Mr. Crocker on the flute, and Mr. Harwood on the violoncello.

As usual, I preached to the English congregation at 11 o'clock, and at the earnest solicitation of Mr. Ellis, took upon me the afternoon service in the native language. That there might be no disappointment from this arrangement to the people of Waititi, with whom I have held a religious meeting every Sabbath afternoon, Karaimoku despatched a messenger early in the day, ordering them to come and worship in the chapel. My text was—"Behold, I bring unto you good tidings of great joy, which shall be unto all people," and was happy enough to receive the congratulations of Mr. Ellis and the family, as to the success of my first effort in the native language, at the metropolis.

I certainly have never felt, on any occasion, stronger desires to be made a blessing to this nation, in devoting my life to their temporal and eternal benefit. They are a race highly capable of profiting by the labours of the servants of God—they have profited immensely already, and the audience of this day, contrasted even with its state and appearance only one year ago, is a heart cheering and soul gladdening testimony, that this people will yet, and at no very remote period, exhibit to the world the purity, the happiness, the light, the intelligence, and the blessedness of a truly Christian nation.

Tuesday, 20th. This evening, at 8 o'clock, Karaimoku sent to request us to attend prayers with himself and household, at his new house, in which he sleeps, for the first time, to-night. We passed a happy hour with him, and consider the circumstance a strong evidence of the interest he takes, and the importance he attaches, to the exercises of family worship.

This building will bear the name of *palace*. It is no doubt the finest in the Pacifick, not excepting most, if any, of those on the Spanish coast

of America. It is of stone, plastered and whitened, two and a half stories high, 64 feet in front; and when the roof was put on, it reminded me of Mr. James Cooper's house, at Fennimore; but since it has been finished, it has more of the style of the old mansion at Sidney. The second story, the front doors and windows of which open on a covered piazza or verandah, is that in which the prime minister will live and see company; it consists of one very large apartment in front, upwards of 50 feet long and proportionably wide, designed for a saloon, in which to give entertainments to strangers. It is a light and airy room, commanding from its elevation, a fine view of the island and the ocean. A small neat room, at one end of this, is to be the minister's study, or cabinet, and to be furnished with an escritoir, &c. The rest of the floor is divided into sleeping rooms, for himself and one or two confidential attendants. The expense of the building is estimated at six thousand dollars. It stands in an enclosure of several acres, which is to be planted and kept in a state of cultivation. The whole establishment will give quite a new aspect to Honoruru, from whatever point it is viewed.

Kaahumanu has also had a new house built during the year; it is of wood, and was prepared in all its parts for erection, before it was brought from America. It is well papered and painted, and in its dimensions and general appearance, much like Mr. Worthington's dwelling in the village near you—except that it has the addition of piazzas in front. These two buildings, with the *consulate*, which is also a two story frame house, a smaller one belonging to Kaahumanu, and the two mission houses, give quite a European aspect to the town; and while they render it more picturesque, by the contrast with the native huts, give evidence of the civilization to which the nation is approaching.

21st. This morning the ship Jupiter, Capt. Leslie, of New York, (more than two years out however), anchored in the roads. She is from California, and bound to New York, by the way of Manilla. In the evening most of our friends in the village, to the number of fifteen, including Capt. L. took tea with us. We sent to the letter bag of the Jupiter, which proceeds on her voyage to-morrow, letters for Miss Chester, Miss Murray, Sarah Stewart, and Caroline K.

25th. The brig Niu, from Kairua and Lahaina, arrived this morning, bringing Dr. and Mrs. Blatchley, who have been for many months at Waiakea or Hawaii.

Monday, 26th. Mr. Ellis and myself walked to the village this afternoon immediately after dinner, for the purpose of paying our respects to Karaimoku, previous to his embarkation for the island of Tanai. We did not reach the fort, however, till he had gone on board his favourite schooner, "The New York," and the crew were taking up the anchor. We could only wave him our farewell, therefore, and take our stand among the multitude who thronged the point to witness his departure. As is usually the case when any chief of high rank is embarking, the vessel was overrun with those who were desirous of testifying their attachment, by remaining with the object of their attention as long as possible. We tarried a moment to see them leave the vessel after she was under way, which is always by plunging overboard and swimming to the shore. The wind was very fresh and fair, and the schooner, being a remarkably fast sailer, shot into the channel, hurrying all on board far from the landing, almost before they were aware of it,—this led them to leave the vessel with more than ordinary precipitancy, and not less than 50 or 60 dived at the same time from every part of the railing, and after a moment, rose again, amid the shouts of hundreds from all sides of the harbour, blowing like so many porpoises, in the foam of their own creating. In the

number were no less personages than *Pauwahi*, one of the wives of Rihoriho, Piia, one of the queens dowager, and Hinau, the governor of Oahu during the absence of Boki. Piia is lame, and weighs about 300 lbs. and the governor scarce less.

The weekly conference held this evening was uncommonly interesting. Indeed I never attend this exercise with this *inquiring* people, without having my *missionary spirit* excited anew, and without feeling fresh devotedness to the despised but glorious cause in which I am engaged.

Monday, Aug. 9th. Yesterday morning, at day-break, Betsey tapped at our door, to announce the arrival of the long anxiously expected TAMAAHMAAH. Capt. Meek politely sent up one letter before breakfast, and a packet of twenty-five or thirty, in time to read after the services of the day, in the evening. The death of our beloved aunt J—— was almost the first intelligence that met our eyes and melted our hearts. But the simple fact of her exit is all we can learn—not a syllable as to the manner and the circumstances, in which she exchanged this world for that better to which, we hope, her spirit has fled. The entire silence of all our relatives west of Albany, is inexplicable—especially after occurrences so important, and in which we feel so deep an interest, as the birth of a son to my dear sister—the marriage of our sweet cousin M.—and, above all, the death of our lamented aunt. Great as our disappointment is, we are satisfied that it is not to be charged to a want of affection for us, or an indifference to our happiness—therefore, however contrary to our wishes and our hopes, we bear it patiently and cheerfully, in the belief that some future arrival will bring with it a rich compensation. It is a long time since the angel of death visited the circle of our immediate blood—the lovely little *Margaret Stewart*, in 1809, was the last taken—but he has come again, and who is to be the next victim after aunt J——? It may be you, my dear M.—it may be myself—it may be one of those who are as dear to us as life—it may be that one who, I had almost said, is to both of us even dearer—it may be our venerated and beloved mother!—it may be the youngest, or it may be the oldest among us—we know not who it may be. May the Spirit of the Most High and the Most Holy, make us all equally ready to go with joy and not with grief—may we all, by the grace of God, be enabled with truth to say, "for me to live is Christ, and to die is gain!"

(To be continued.)

Reviews.

THEOLOGY, IN A SERIES OF SERMONS, IN THE ORDER OF THE WESTMINSTER CATECHISM. *By John M'Dowell, D. D., Pastor of the First Presbyterian Church, Elizabeth Town, New Jersey. In two volumes. Elizabeth Town: published by Mervin Hale. Joseph Justice, printer, Trenton,* 1825. *Vol.* 1. *pp.* 485. *Vol.* 2. *pp.* 545.

From a very short but affectionate dedication of these sermons to the people of the author's pastoral charge, we learn that they were "prepared and delivered, especially for their instruction and benefit." It also appears from the title page, that they were intended to contain a system of Christian theology, arranged "in the order of the Westminster Shorter Catechism;" and we accordingly find that, although a pertinent text of scripture is given as the subject of each discourse, the doctrine of the text is generally laid down in the very words of the Cate-

chism, and illustrated in the order, and agreeably to the import, of those words.

Before we proceed farther with our review, we shall seize the good opportunity which is now offered, to express our decided and long entertained opinion, that every pastor of a Christian congregation ought, within the ten or twelve first years after his settlement, to deliver to the people of his charge, something like a complete system of theology, in which the several parts of the system should be exhibited in their proper order and connexion; and that this cannot be better done than by taking the Confession of Faith, or the Catechisms of our church, as furnishing the statement of the doctrines to be proved and illustrated. We have no objection to the plan—we rather approve it—which has been adopted by Dr. M'Dowell, of selecting a text of scripture, which fairly contains the general truth to be explained and urged, and showing that this truth is one which our standards most clearly and unexceptionably express. But the method adopted for the execution of the plan is not of the first importance. The essential matter is, that systematick truth be preached, and preached in a close and manifest conformity with that form of sound words which our church has set forth, and to which all her ministers have explicitly and most solemnly assented, at the time of their ordination.

Every gospel minister who would follow the example of the Apostle Paul—and surely he cannot follow a better—must "not shun to declare the *whole* counsel of God." Yet this is rarely, if ever done, by those who never preach systematically. There are certain truths, constituting some part of the counsel of God, which they never bring fully and distinctly before their people; and in regard to which, of course, they are left to form their own opinions, without that pastoral aid and guidance which they ought to receive. The consequence is, and it is a very common consequence, that on these omitted points, some of their people entertain very loose and erroneous notions; not only hurtful to themselves, but often injurious also to the peace and purity of the church.

And as systematick truth ought to be preached, so the advantages to be derived from doing it in correspondence with the statements made in our publick formularies of faith and practice, are numerous and obvious. These formularies being familiar to the people addressed, they will, of course, more easily and fully understand the speaker who connects his discourses with them; will more readily receive the truths which they see are supported by our adopted creed; and will scarcely fail to remember and frequently call to mind, the doctrines whose outlines their catechisms have fixed in their memory. They will, also, be taught better to understand the true import of the doctrines received in our church, and to love them, adhere to them, and defend them, as they ought to do. We have had abundant reason to know, that many who have held a connexion with the Presbyterian church, have entertained prejudices against some of the tenets of that church, solely from a misapprehension of them—often produced by the false representations of enemies; and that nothing was wanting to the entire removal of these prejudices, but a candid and able explanation of the truths misrepresented and misunderstood.

Nor is the method of discourse here contemplated, without manifest advantages to the preacher himself. It places much of his work in the pulpit, at once before him; and thus saves him much time and trouble in choosing subjects and selecting texts; it furnishes him with a method of treating his subjects, ready made to his hand; it tends to make him a thorough theologian, by leading him to study every part of the system; and it constantly brings him before

his people, supported by the authority of the whole church, with which both he and they are connected.

It is, however, by no means to be understood, that we recommend this systematick method of preaching, to the exclusion of all discourses of a different character. This would be to go to another extreme, even more objectionable than the one avoided. The larger part of all pulpit addresses, should undoubtedly be on topicks which stand in a great measure by themselves; and they will be the better, just in proportion as they are suitable and appropriate to the existing state of the congregation, or to the peculiar characters and spiritual necessities of the hearers. All that we plead for is, that systematick preaching should not be neglected, but regarded as an *essential part* of a preacher's pulpit performances; and for this we apprehend sufficient and weighty reasons have been assigned. Besides, experience we think has demonstrated, that those congregations have always been best indoctrinated, in which catechetical instruction has been liberally communicated, and systematick doctrine faithfully preached.

Among the objections to such a course of sermons as the volumes before us exhibit, we wish we had no reason to believe that one is, a reluctance to come in direct contact with some things contained in our Confession of Faith and Catechisms—We should greatly rejoice, if there were nothing to hinder our belief that every gospel minister in our connexion, could honestly, freely, and fully, preach his own sentiments, and yet say nothing that would manifestly be in conflict with some of the leading doctrines contained in our publick standards. On this, however, we shall not dwell at present, farther than to remark, that what we have hinted at, may we fear, sometimes lie at the bottom of the objection which we have heard, that such systematick preaching as we have advocated, promotes formality, and is unfriendly to revivals of religion. But the ministry of the author of the work now before us, has furnished a decisive practical confutation of this objection. We know of no clergyman in the church to which Dr. M'Dowell belongs, whose labours God has more signally blessed than his—none who, in the space of time that he has been a pastor, (less, we think, than five-and-twenty years) has been more instrumental in apparently winning souls to Christ: and we doubt if, in any congregation in our whole land, there has been a more remarkable and promising revival of religion, than has taken place among the people of his charge, while these very sermons were passing through the press; and which, if we are rightly informed, still continues, without the appearance of declension. We could refer, were it necessary, to other instances of a similar kind. Nor is what we state at all wonderful. It is surely reasonable to expect that the best practical effects of revealed truth should be seen, in those who have been taught it the most thoroughly. A part of the intercessory prayer of the Saviour, for those given to him in the covenant of redemption, was—"Sanctify them through thy truth; thy word is truth." True converts are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "The word of God" is "the sword of the Spirit," by which he pierces the human heart, and which he uses in "slaying its enmity." We deeply fear that there are not a few religious excitements, which bear the name of revivals of religion, in which sound doctrine—the truth of God—has, to say the least, far less agency than it ought to have. Feeling is awakened and conscience alarmed; but the understanding is not enlightened, nor the path of duty clearly seen. The consequences are, enthusiasm and extravagance, at first; speedy declension, afterwards; and frequently, in the event, a state of apathy in some, and a prevalence

of vice, immorality and infidelity, among others, greater than had existed previously to what was called a revival. Hence too, many have conceived unhappy prejudices against every thing that bears the name of a revival of religion. But that which really deserves this name, is nothing more or less, than a considerable number of sound conversions to God, occurring in the same place, and at nearly the same time. And who, but an enemy to all vital piety, can object to this? What real Christian but will say—let conversions be genuine, and then the more of them the better. We yield to none in friendship to genuine revivals of religion, or in the desire to see them universally prevail: and we know of no human means and efforts, by which they are so likely to be rendered genuine, as by carefully, and diligently, and constantly labouring to imbue the minds of the people with sound doctrine, while the most powerful appeals are made to their hearts and consciences.

The sermons before us must, we think, have been heard with much advantage. They appear to us well calculated to answer the design for which they were prepared and preached—the indoctrinating of a popular audience, systematically, in Christian theology. The several topicks are shortly discussed, doctrinal points are clearly illustrated, orthodox sentiments are maintained, by popular rather than by profound arguments; and pointed, and sometimes powerful addresses, of a practical kind, follow the exposition of evangelical truth. The language is generally plain, perspicuous, and flowing. In a word, these sermons, when accompanied by the author's well known serious and impressive manner, we should suppose could scarcely fail to instruct, interest, and edify his hearers. But truth and candour compel us to say, that they were far better calculated for the pulpit, than for the press. We think they ought not to have been printed, without very numerous corrections—not in regard to sentiment; for of this we have remarked nothing erroneous that was not manifestly verbal; and which, in most instances, a good delivery itself, would have saved, and probably did save, from conveying any improper ideas. But we live in a fastidious age, in regard to composition as it is found in books; and although we certainly have no wish, ever to see evangelical truth tricked out in the flowers of rhetorick, or very artificially attired in any manner whatsoever, yet we do wish to see her carefully, and chastely, and neatly dressed—*simplex munditiis.* This, we regret to say, we do not find to be the dress, in all their parts, of the sermons before us—They appear in print, just as we should suppose the weekly compositions of a man of Dr. M'Dowell's talents and information would appear, if he should hand them over to the printer immediately after their delivery, without any corrections whatever. In truth, we suspect that they came into the printer's hands much in this very manner; and that the author did not even review the whole of the proof-sheets. We cannot otherwise account for a few inaccuracies and omissions, which go to the entire destruction of the sense—Of this the close of the sermon on drunkenness, the 78th in the series, affords a very striking example. It is not, however, to be understood that the typography is in general incorrect. On the contrary, the printer appears to have performed his work with fidelity; and the paper and printing of these volumes are highly reputable. But the repetition, not only of single words but of whole phrases, the frequent want of select language, the numerous instances of loose expression, and the various other indications of hasty composition, will strike the critical reader unfavourably.

We have not yet had time to read the whole of these discourses.—We have, however, not only carefully inspected them, but have read in connexion pretty large portions,

in different parts of the series. On the whole, we doubt not that this work will prove a very acceptable offering to the author's parishioners, for whose use it was originally and chiefly designed; and it may also be useful and interesting to that class of readers, who peruse religious books only to profit by the sacred truths which they teach and inculcate. But much *labor limæ* would be necessary, to render these volumes acceptable to those who demand as indispensable, accuracy of style and manner in every book they peruse; and not a little, to make them altogether pleasant to those who possess good taste, although it be in union with fervent piety. As a very favourable specimen of our author's manner, we give the following extract from the third sermon, entitled "the Scriptures the word of God."

"That the scriptures are the word of God is proved from *their light and power to convince, convert, and comfort the soul.* It is certain the scriptures have often been made the means of convincing persons of sin, and converting them from an evil course of life to the practice of virtue. Many have known by experience, that they are indeed 'quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart.' Heb. iv. 12. Many have felt them to be 'mighty to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God.' 2 Cor. x. 4, 5. Consider the history of this and that man, in the circle of your acquaintances. Is he not visibly and greatly changed from what he once was? not long since, he lived as though there was no God, to whom he was accountable. He was unconcerned about his eternal welfare. He wholly minded earthly things. He gave free scope to the gratification of his selfish and corrupt passions. He disregarded the counsels of his friends. He neglected prayer. He took the name of God in vain. He disregarded his Sabbaths. He delighted in wickedness. View him now; and must it not be acknowledged even by the enemies of religion, that a great and important change has taken place. He now fears God. He grieves over his past life. His great concern is the salvation of his soul. His chief delight is in the service and enjoyment of God. The worship of God is maintained in his family and in his closet. He fears to injure his fellow men. He is just in his dealings. He is tender of the good name of others. He is charitable to the poor. His lips avoid deceit and speak the meaning of his heart. He is temperate in all things. He forgives his enemies. His heart is expanded with benevolence towards all men. He is the affectionate partner, the tender parent, the dutiful child, the friend in need, the good citizen, and the universal philanthropist. Ask him, whence this change? and he will tell you it was effected by the truths of the scriptures as the means. This is not an imaginary picture; but it is one, the original of which we frequently see.

"And as the scriptures are powerfully instrumental to the conviction, and conversion of sinners, so also to the comforting and establishing of believers. Many by precious experience know this. By the scriptures they have been established in the faith, and have continued steadfast, unmoveable, always abounding in the work of the Lord. From the scriptures they have derived comfort, which they would not exchange, for all that the world can afford. The religion of the scriptures has sweetened the bitter potions of life. It has enlightened a dungeon, and it has imparted contentment to every situation. Visit the cottages of the pious poor, and there you may see the smile of contentment, under circumstances the most abject; there you may hear the expression of gratitude to God for their coarse and scanty fare. Search into the cause of such a frame of mind, and you will find it in the religion of the scriptures, which they have chosen as their heritage. Listen to the expressions which break from the lips of that pious person who has just been bereaved of an affectionate partner, or of a beloved and perhaps an only child. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Job i. 21. Visit the sick bed of the Christian, and witness his composure, patience and resignation. Ask him whence these arise, and he will tell you from the instructions and promises of the scriptures. Go to the dying bed of the Christian, and you will frequently hear from his lips such language as the following: 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.' Ps. xxiii. 4. 'I know whom I have believed, and I am persuaded he is able to keep that which I have commit-

ted unto him against that day.' 2 Tim. i. 12. 'O death where is thy sting.' 1 Cor. xv. 25. Thus have some Christians been enabled to meet death. The principles of infidelity give no such triumph or support. It is true, infidels have sometimes died with composure; but their composure has generally arisen from insensibility. Of triumphs they cannot boast, and generally even composure has failed them; their consciences have been awakened, their fears have been excited, and their principles have failed them in this honest hour of trial. Many have in that hour renounced their infidelity, and expressed their deep regret at their former principles and conduct; but no real Christian has ever in that hour, renounced his principles for some other, or regretted that he was a Christian. And the religion of the scriptures, has enabled persons to meet death with composure and triumph, not only in its ordinary course, but in its most terrific forms. The martyrs through its influence have rejected every offer which was not consistent with a good conscience, and have preferred torture and death, rather than life and worldly honours, at the expense of the answer of a good conscience; and have been composed, and even triumphed on the rack and the scaffold, and at the stake, to the amazement and confusion of their cruel persecutors.

"And is it possible, that such a religion, which brings forth such fruit, and affords such consolations, can be the invention of impostors? No! the power of the scriptures in discovering the sinner to himself, and in transforming the soul into the image of God, and in giving support and comfort in the most trying seasons, proves that they have a higher origin, even from above, and that they were given by inspiration of God."

"LACK OF VISION THE RUIN OF THE PEOPLE." *A Sermon preached at Indianapolis, Indiana, Dec. 25th*, 1825. *By George Bush. Published by request. Indianapolis, printed at the Gazette Office.* 1826.

We have read this sermon with no common pleasure—the greater because we found it preceded by the following notes—

"*The Rev. George Bush,*

"Sir,—Several gentlemen, citizens of this place, and present on a visit to it, are very desirous of having the sermon delivered by you, on the 25th instant, printed and made publick in pamphlet form, anticipating, from the effect already produced, much satisfaction to the community.

"In furtherance of this object, we have been appointed a committee to request of you a copy of the sermon for publication, and to assure you that your compliance with their wishes on this subject, will place them under a great obligation,

"Very respectfully,

"Your obedient servants,

"THOS. BLAKE,

"JOHN H. FARNHAM,

"*Committee.*

"Indianapolis, Dec. 28, 1825."

"*Messrs. Thos. H. Blake and John H. Farnham,*

"Gentlemen,—Your note of yesterday has been put into my hands, requesting a copy of the sermon preached last Sabbath for publication. I cannot but be extremely sensible to the favourable opinion indicated by the request, and though it was prepared without the remotest view to any other publicity than that afforded by the pulpit, I resign a copy to your disposal, with the wish that the performance had been more worthy of the subject, and with the hope that the Father of blessing may smile upon its wider diffusion. With sentiments of great respect,

"I am, Gentlemen,

"Your obedient servant,

"GEO. BUSH.

"December 29, 1825."

When we find in one of the States of the American Union, which a very short time since had not a single civilized inhabitant, a preacher of the gospel who composes and delivers, as a cursory sermon, such a discourse as that before us; and also find its merits so appreciated by those who hear it, that they obtain a copy for publication and distribution; our fears for the religious, moral, and intellectual state of our extended western territory, are *diminished*—we cannot say *removed*. It is certainly encouraging to see that the exigencies of that interesting region, are at least well understood by a portion of its population; by that portion too, which is most influential, and in which we find an amount of intellectual and moral power actually existing and operative, which promises the happiest results—We hesitate not to give it as

our opinion, that a moderate number of gospel ministers, of like qualifications with the author of this sermon, and properly distributed throughout the state of Indiana, might be expected, under the Divine blessing, speedily to cause "the wilderness and solitary place to be glad for them, and the desert to rejoice and blossom as the rose—to blossom abundantly, and to rejoice even with joy and singing." We know full well, that clergymen with the qualifications we now contemplate, are a great *desideratum*, in every part of our country. They are wanted for cities, and large towns, and long established congregations of every kind, and in every quarter. But we must be forgiven, if it requires forgiveness, when we say, that we earnestly wish, that at least a full half of our candidates for the gospel ministry, of the very best talents and highest attainments, of every kind which qualify for pulpit service and pastoral duty, would resolutely turn their backs on the whole population of the old settlements of our country, and go and devote their lives and their labours to the inhabitants of the new states. It is a great, but we believe a common error, to think that moderate endowments will answer for clergymen on the frontiers, and that distinguished eloquence and learning should be reserved for the seaboard and city population. This reservation, alas! is too often made in fact; but we must say, we think it totally wrong. The best ministerial qualifications are wanted where a *beginning* is to be made in planting churches, where the enemies of religion will have few except the clergy to oppose them, and where great weight of character, in one individual, will effect more than could be effected by twenty of a different description. On the other hand, where religion has been long established, churches fully organized, the professors of religion numerous, and many of them laymen of learning and talents, as well as piety, the walls of Zion may be defended, and her conquests maintained and extended, by ministers of reputable, and yet not of distinguished attainments. The superior qualifications of the Apostle Paul, were those which were chiefly employed, in the primitive church, in extending and establishing the gospel in distant and unevangelized regions; while men of inferior powers were generally employed, in sustaining the triumphs of the cross which had already been achieved. The Protestant reformation, likewise, was more rapidly and extensively propagated by Luther, and Calvin, and Knox, than by all their auxiliaries—More, probably, than it would have been by such men as these auxiliaries were —some of them able and excellent too—if their number had been fourfold greater than it was. We think that all experience and analogy are clearly in favour of the opinion we maintain; but selfish feelings are all against it; and how apt these are to preponderate, we need not tell— We honour Dr. Lindsley and Mr. Bush for the course they have pursued, and hope their example will have at least some followers.

The text of the sermon which has led us to these remarks, is taken from Prov. xxix. 18.—"Where there is no vision the people perish." The manifest scope and aim of the preacher is, to impress deeply on his audience, the unspeakable importance, of providing means for the intellectual, moral, and religious improvement of the rapidly increasing population of the new western states of the American Union. After clearly explaining, in the introduction, the terms *vision* and *perish*, he says—

"Thus, then, we may paraphrase the words of Solomon—'Where there is no vision the people perish'—wherever the mass of any community are destitute of the light of revelation and religious knowledge, there a flood of evils may be expected to pour in upon the land. Such a people are disrobed of their true glory—spoiled of their defence—laid open to the inroads of the most destructive errors —and led captive to the grossest iniquities—the consequence of which is, that

God, in righteous judgment, abandons them, and they perish—Perish politically—morally—and eternally."

The sequel of the discourse is an elaborate and eloquent discussion, going to show that where there is a lack of vision the people perish—1. POLITICALLY. 2. MORALLY. 3. ETERNALLY. We regret that our space forbids us to make extracts from the preacher's arguments and appeals, under these particulars. We can only say that we do not wonder his hearers were impressed, and that they requested a copy of the sermon for publication. The discourse is concluded with some reflections arranged under two heads. We shall close our review, with extracting what is said under the first of these.

"We have taken occasion to remark on a previous page, that where there is no vision the people perish *politically*. Our leading design in those remarks was to show, that nothing is more diametrically opposed to the civil interests of a community, than a state of spiritual darkness attended by intellectual bondage. This therefore is a subject that addresses itself to the appointed guardians of our civil welfare. Not that we are to expect human efforts to do the work of Almighty power, or that the halls of legislation should be converted to an ecclesiastical synod or sanhedrim, but it is not too much to look for a general course of policy favourable to the interests of religion, learning, and morality. The framers of our excellent constitution have evinced a wise solicitude on this subject, in those liberal provisions made for securing the benefits of education to the great mass of the community—a feature in vain looked for in the most famous codes of antiquity. Scarcely a message, moreover, has emanated from the chair of our respected chief magistrates, but has reiterated the sentiment, that general intelligence and pure morals are the stability of our government; the surest safeguard against the dangers of a republick; going upon the theory of the prince of civilians—"That virtue is the principle of a democracy." These sentiments have received the sanction of former legislatures, by various acts in favour of science and morality. To whom then can we come with more propriety, and present the claims of our perishing fellow men, than to those entrusted with framing our laws—founding our institutions—and moulding our character as a people? Nothing that vitally concerns the interests of our state can be indifferent to the authorized overseers of the publick weal. We readily grant that the widest spread and the most intense pursuit of mere human learning, will not supply the place of spiritual vision. But we do hold that the influence of literature, generally diffused, goes far to remedy the evils already depicted—that it goes far to meliorate and elevate the condition of men in a national capacity, and as such legitimately claims the patronage of the supreme councils. The theme of our present discussion then addresses itself not only to the patriot and philanthropist, but also to the chosen heads of the community. We commend to their auspicious favour every scheme intended to impart to the present generation the means of moral culture. The legislative body, of whom some form a part of this audience, are called to preside over a section of the Union, whose future prospects are grand beyond description. Our lot is cast in the midst of the garden-spot of America—a region forming the wonder of a nation, which is itself the wonder of the world. The native luxuriance and resources of our soil, together with the amazing progress of population, inspire the sublimest visions of the future. But one gloomy fact darkens the bright prospective, and makes the soul sick—a fact, which loudly calls for the notice of the patriot and legislator. It is ascertained beyond a doubt, that the progress of population is immeasurably outstripping the means of moral improvement. If the present proportion, or rather disproportion, should remain—if the mighty tide of emigration and increase should still roll on, and only the existing ratio of moral influence should proceed with it—the prospect is alarming. From sound calculations it appears that in one hundred years from this date, two hundred millions at least of inhabitants will people the whole extent of the land of our nativity: of which the majority doubtless will fill the vast valley of the west. But if this immense mass of population is to grow up uneducated and unchristianized, can we look for a prosperous society? Will millions of civilized heathens supply the place of a community of enlightened, sober, peaceful, industrious citizens? Can we imagine that law will govern—order prevail—our liberties be perpetuated—without the influence of Christian light and knowledge? Impossible. It were a delusive dream to expect it. Irreligion and infidelity will triumph, confusion and every evil work, licentiousness in principle and profligacy in practice, will infest society—discord, faction,

anarchy, ending perhaps in sanguinary revolutions, will rend the body politick into bleeding fragments. From this view of the prospects of the west, many enlightened and cordial friends of their country, are now looking forward with trembling anticipations. To their eye a cloud hangs over the scene as viewed through the vista of years. Whether charged with mercy or judgment, they stand in doubt. They see the banks of our western waters, the Ohio, the Wabash, the Mississippi, the Missouri, peopling with swarming tribes of emigrants, to be multiplied in their posterity ten thousand fold; but they see not a proportionate growth in virtue, knowledge, and godliness: and they fear, they dread the consequences of such a vast numerical and physical power holding an unsanctified preponderance in the councils of the nation, and over the destinies of man. Hence the great movements in the churches of the east in favour of the growing myriads of the west. Hence is it, that our theological seminaries, education and missionary societies are turning their eyes upon us. Hence the munificent donations elicited from the revenues of the rich. And shall such generous concern be felt for us by others, whilst we feel none, or but little, for ourselves? Have we less interest in the event? Do we not live in the midst of the scene? Is not our welfare identified with that of the country we have adopted? Have we not children who are to share in its fortunes, good or bad, and who will hereafter extol or reprobate the policy pursued by their fathers? Most devoutly therefore do we pray, that our patriotic senators may smile propitious upon every object friendly to the best interests of the land, and that they may throw the spirit of Christian citizens into their acts of legislative authority."

A LETTER TO A GENTLEMAN OF BALTIMORE, IN REFERENCE TO THE CASE OF THE REV. MR. DUNCAN. *By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary, at Princeton, N. J. Princeton Press: Printed by D. A. Borrenstein.* 1826. 8vo. pp. 91.

In this letter Dr. Miller assigns to his correspondent in Baltimore, his reasons for not having made any formal reply to Mr. Duncan's book, published something more than a year ago; and in which the Dr.'s "Introductory Lecture," and some of his previous publications, were impugned. The Dr. declares his steadfast resolution, not to enter into any direct controversy with Mr. D.; and in telling his correspondent *why* he has formed such a purpose, he shows that what has been said by Mr. D. is so irrelevant, weak and futile, that it requires no answer. Such is the purport of this letter—It is, on the whole, a singular and curious production. In assigning reasons why he will not *directly* reply to Mr. D., the writer does in fact *indirectly* reply to him; and expose, in a most striking light, the utter inanity of that gentleman's *declamation—argument* the Dr. maintains it is not; and we certainly are disposed to enter into no controversy with him on this point.

We mention this publication, chiefly with a view to make known its existence and object to those of our readers who might not otherwise hear of it; and all that we shall farther say is, that it sustains the former reputation of the writer, both in its matter and its manner; and that we recommend its careful perusal, to those who may think they have not already heard and read enough of the strange notions of Mr. Duncan.

Literary and Philosophical Intelligence, etc.

Method of Procuring Good Yeast.—Put four or five handfuls of hops in a linen bag, place it in a large pot, and pour on it boiling water, or make it boil for some time. Divide the decoction into equal parts. The first half is poured while hot into a kneading trough, in which is a little sour paste or dough. Add to it a little sugar, a few whites of eggs well beaten, and a sufficient quantity of wheat flour

to form a paste of ordinary consistency. Knead it well and cover it over. When the mass is well risen, it may be used for the purpose of fermenting the finest wheat paste or dough, without any fear that the bread, after baking, will retain the least sourness, because the acetic acid of the leaven has been completely decomposed in the course of the fermentation. It is probable that this would not have been the case, without the sugar and the eggs. To obtain a leaven which will answer for future batches, reserve a portion of the dough, pour on it the second half of the decoction of hops, previously heated, and add the same quantity of sugar, white of eggs and flour as before; knead the whole with a bit of the former leaven, and let it raise in the trough. Nothing but flour need afterwards be added.

Distance to which Sand and minutely divided Matter may be carried by Wind.—On the morning of the 19th of January last, Mr. Forbes, on board the Clyde East Indiaman, bound to London, in lat. 10° 40′ N. and long. 27° 41′ W., about 600 miles from the coast of Africa, was surprised to find the sails covered with a brownish sand, the particles of which, being examined by a microscope, appeared extremely minute. At 2 P. M., the same day, some of the sails being unbent, clouds of dust escaped from them on their flapping against the masts. During the night, the wind had blown fresh N. E. by E., and the nearest land to windward was that part of the African coast lying between Cape de Verd and the river Gambia. May not the seeds of many plants, found in remote and newly formed islands, have been thus conveyed?

Noah Webster, Esq. author of the Spelling Book, has given notice in the Eastern newspapers, that he has completed a *Dictionary* of our language, "at the expense of twenty years of labour, and thirty thousand dollars in money." He mentions that he made a visit to England, partly with a view to ascertain the real state of the language, and there discovered that no book whatever was considered and received in that country as a standard of orthoepy. He observes incidentally, that not less than *seven millions* of copies of his Spelling Book have been sold. He thinks that the English Dictionaries are, all of them, half a century behind the state of science, and hopes that his fellow citizens will be furnished with something better in the one which he is about to publish.

Professor Olmsted has confirmed, by a series of experiments in the laboratory of Yale College, the discovery that a gas, affording a degree of illumination equal to the oil gas, (of which it is indeed only a variety,) and superior to most varieties of the bituminous coals, may be obtained from cotton seed. The gas thus produced was inferior to the pure olefiant gas, as are the inflammable gases obtained from perhaps every substance except alcohol decomposed by sulphuric acid. The kernel of the hickory-nut comes the nearest to the olefiant and is but little inferior; the quantity of the gas is considerably debased by using the entire nut —the woody covering of which affords a gas which burns with a paler flame. It was some time ago calculated that the surplus quantity of cotton seed produced in the United States would furnish 2,827,500,000 cubic feet of illuminating gas, little inferior to that produced directly from oil. The quantity of seed is supposed to have been much augmented, perhaps doubled, during the last year, by the increased culture of the cotton.

Marine Railway.—The New York Dry Dock Company during the last summer, purchased a suitable spot on the East River, above Manhattan Island, and constructed a railway or inclined plane for the purpose of taking vessels from their proper element on to dry land. Within a few weeks their works have been completed, and the experiment has surpassed their most sanguine expectations. On Wednesday of last week, the brig Mary Ann of New Bedford, was taken up in a very short time from the river, and placed so as to enable the workmen to do her necessary repairs in the same manner as when she was building on the stocks. These railways extend in three parallel lines about three hundred feet into the water. The vessel enters the cradle prepared for her, with shores to keep her upright; she is then drawn by the power of only two horses about three feet per minute, until she is entirely out of the water into the proper situation for undergoing the necessary repairs. As it is altogether a novel sight in our city, hundreds of our citizens have witnessed the performance of the railway, and three vessels of upwards of 200 tons each, having been taken up and repaired, the experiment is believed to have succeeded to the satisfaction of all, and is considered one of the greatest improvements of the kind ever erected in our city.—*D. Adv.*

Observatory at Washington.—In the House of Representatives, on Saturday last, Mr. Mercer of Virginia, from the Select Committee to whom that part of the message of the President which relates to an Observatory, was referred, reported a bill to establish an Observatory in the District of Columbia. This Observatory

will, it is estimated by the Engineer Department, cost for the necessary buildings about $14,750, and require an annual expenditure of $4,000 for compensation to the astronomer and assistants, and other contingencies.

Raleigh, (N. C.) March 24.

We hear that the enterprising fishermen in the vicinity of Beaufort, in this State, caught a whale, a few weeks since. This animal measured *fifty feet* in length, and it is computed that the oil will be of the value of 500 dollars. Although whales are seldom taken on our coast now, yet half a century ago, that fishery was an abundant source of profit to the inhabitants of Carteret county, for there are old persons now alive, to whom, in their youth, it furnished regular employment.

Fire Proof Wood.—A composition has been discovered by Dr. Fuchs, Member of the Academy of Science at Munich, whereby wood is rendered incombustible; the composition is made of granulated earth, which has been previously well washed in a solution of caustic alkali, and cleared from every heterogeneous matter; this mixture which is not decomposed by either fire or water, being spread on the wood, forms a kind of vitreous coat, which is also proof against each of these opposing elements. The building committee of the royal theatre, in that city, has made two publick experiments on small buildings, six or eight feet long, and of a proportionate height: one covered with the composition, the other left as usual,—the fire was kindled in each equally: that not covered with the composition was quickly consumed, the other remained perfect and entire. The cost of this process is trifling—only about 20*d.* per 100 square feet. The theatre has been submitted to the process, containing nearly 400,000 square feet. The late Earl Stanhope made some very successful experiments of the kind—he coated a building with a mixture of sand and glue, which proved completely fire proof.

New Method of Lighting large Apartments.—M. Locatelli, a mechanician of Venice, has invented a new process for lighting publick halls. It has completely succeeded, and leaves nothing to be desired. Instead of parabolic mirrors, the light of several lanterns is concentrated on an opening in the middle of the hall, and falls upon a system of lenses, plano-concave, which fill the opening, (a foot in diameter,) and distribute through the apartment rays, which, falling parallel on the lenses, issue divergingly. From the centre, or pit, nothing is perceived but the lenses, which resemble a chaffing dish of burning coals, illuminating the whole house, without dazzling or fatiguing the eye. Besides the advantage of being more equal and soft, the light is more intense than that of the chandelier: there is not a spot in the hall where one cannot see to read with the greatest facility.

The Andersonian Society of Glasgow has purchased from M. Dolland the largest solar microscope that optican has ever constructed. The first trial of this superb instrument disclosed some wonderful phenomena. Hundreds of insects were discovered devouring the body of a *gnat*, and scores had lived luxuriously for several months on the leg of a *moth*. These animalcules were magnified so as to appear nine inches long, their actual size being somewhat less than the fourteen hundredth part of an inch. The mineral kingdom afforded another display of brilliant objects: their crystallization, and the splendour of their colouring, exceed any thing the most lively imagination can possibly conceive.

Religious Intelligence.

FOR THE CHRISTIAN ADVOCATE.

PENNSYLVANIA MISSIONARY SOCIETY.

Many years ago a *Philadelphia Missionary Society* was organized in this city, to which each annual subscriber paid $5, and each subscriber for life $50. For a considerable time it was prosperous and efficient; being able steadily to support a labourer in the metropolis and its vicinity; and sometimes to send missionaries to distant parts of the commonwealth. Unhappily, however, the love of novelty, or some cause less commendable, produced, within the last eight years, four or five other Presbyterian missionary societies in the city and liberties of Philadelphia. This distracted the minds of our fellow citizens, divided their resources, and paralyzed their exertions. These societies, for the most part, were

supported by the same individuals; and consumed in their management five hours, where one would have been sufficient, had they been united.

To produce, if possible, a better state of things, in the Presbyterian portion of this community, two of our missionary societies resolved to become extinct: and on the 7th of the present month, a number of gentlemen of this city resolved to co-operate with each other in an association which is called

The Pennsylvania Missionary Society.

More than $900, stipulated to be paid annually, were at once subscribed, by *fourteen* individuals, and the subscriptions of a few other persons since, have made the annual income of the Society already exceed *one thousand dollars.* This we trust will prove but a good beginning; and we most earnestly entreat our Christian friends, and especially the ministers and elders of the Presbyterian Church, throughout the state, to unite with us; and not to relax their exertions, until every vacant congregation in Pennsylvania has a well informed and faithful pastor, and every town and village a dwelling place for the Most High.

The object of this Society is to employ regular ministers of the gospel, or licentiates, of the Presbyterian or Reformed Dutch churches in the United States, to preach among the destitute in this city and state, and when their funds will allow, to assist infant churches in this and neighbouring states, in maintaining the stated ministrations of the word and other ordinances of Christ. Such a Society was greatly needed, and may be extensively useful in this commonwealth, in which there are still *whole counties* without any settled ministers of the gospel, who have received such an education as qualifies them to be leaders of the people. Indeed it has long been a matter of regret, that in Pennsylvania we should have no more than 196 ministers and licentiates of the Presbyterian Church, while in the state of New York, of nearly the same size and population, they amount to 426. That a great part of our population is German, and belongs to the German Lutheran, or German Reformed Church, will account for this disparity in some degree; but still, had we suitable missionaries of the Presbyterian Church, two hundred congregations of this denomination might in a few years be gathered, that would comfortably support those who should minister to them in spiritual things.

Every benevolent heart must wish success to this newly organized society, which seems destined particularly to promote the spiritual welfare of the Presbyterian portion of this commonwealth.

The Reformed Dutch Church in this country is in all respects Presbyterian in its creed, and character, and therefore the two denominations united in this laudable enterprise can harmonize in their operations.

"The officers of the Society for the present are—Robert Ralston, Esq. *President.* Rev. Dr. Ashbel Green, Rev. Dr. James P. Wilson, Rev. Dr. William Neill, of Carlisle College, Rev. Dr. Francis Herron, of Pittsburgh, Rev. Dr. Wylie, of Washington College, Rev. Dr. Brown, of Jefferson College, Wm. Kirkpatrick, Esq. of Lancaster, and Dr. Agnew, of Harrisburgh, *Vice Presidents.* Rev. John H. Kennedy, *Secretary.*

The Board of Managers consists of Doctors Green, Janeway, Brodhead, and Ely; the Rev. Messrs. Potts, Skinner, Engles, M'Calla, Sears, Patterson, and Kennedy: and Messrs. Robert Ralston, Ambrose White, James Kerr, Alex. Henry, Wm. Nassau, Silas E. Weir, Solomon Allen, Jacob Mitchell, Samuel Morrow, Joseph Montgomery, Robt. Hammil, Frederick Erringer, Wm. Spohn, Branch Green, and Lewis Mattenly.

The Executive Committee, at present, are Drs. Ely, Green, and Brodhead; and Messrs. Ralston, Nassau and Allen.

The following is the Constitution of the Pennsylvania Missionary Society:

Article 1.—This Society shall be known by the name of the Pennsylvania Missionary Society.

Article 2.—The object of this Society shall be to employ missionaries, being regular ministers of the gospel or licentiates in connexion with the Presbyterian, or

Reformed Dutch Churches, in the United States, to labour in this city and state; and, when their funds will allow, to assist infant churches in this state, and in neighbouring states.

Article 3.—All persons subscribing and regularly paying annually any sum not less than five dollars, shall be considered as members of this Society. Those who pay annually a less sum shall be regarded as patrons; but ministers of the gospel paying less than five dollars shall be members; persons paying not less than fifty dollars at one time shall be members for life.

Article 4.—This Society shall, at their first meeting, choose, by ballot, and annually afterwards, on the day of their annual meeting, a President, eight Vice Presidents, a Secretary, and twenty-six Managers. The Vice Presidents shall rank according to seniority in age.

Article 5.—The Society shall meet annually on the second Monday in April, at such hour and place as may be appointed by the Managers. Seven shall be a quorum.

Article 6.—The Managers, or the President, or, in case of his death or absence, one of the Vice Presidents, may call a meeting of the Society.

Article 7.—The Managers shall choose out of their own body a Chairman, a Secretary, and Treasurer. They shall have the disposal of all the monies belonging to the Society. They shall endeavour to procure subscribers, adopt measures for obtaining funds, and collect what monies may be due to the Society. They shall appoint an executive committee to act under their direction. They shall endeavour to procure the formation of auxiliary societies, and may appoint executive committees, and additional Vice Presidents and Managers, who do not reside in this city. They shall meet twice a year, and at any other times, and as frequently, as they may judge proper. Five shall be a quorum. The Managers shall annually make a report of their proceedings to the Society.

Article 8.—The executive committee shall consist of three ministers and three laymen. They shall appoint missionaries and direct their labours. They shall have authority to draw on the Treasurer for any sums due to the missionaries, and shall do whatever may be entrusted to them by the Managers. They shall meet once in two months, and oftener when they shall judge it expedient. They shall report to the Managers at each semi-annual meeting. Three shall be a quorum of this Committee.

Article 9.—The Officers and Managers of the Society shall continue in office till a new election shall have been made; and should no election be made at the annual meeting, one may be held at any meeting called for the purpose by the proper officer.

Article 10.—This constitution may be altered or amended, at the annual meeting, or at any meeting called for the purpose; provided three-fourths of the members present concur in the proposed alteration or amendment; and provided also that publick notice of an intention to amend or alter the constitution shall have been given, in at least two publick newspapers of this city."

The first annual meeting of the Society is to be held on Monday evening, the 10th of April, at which time it is expected that a discourse will be delivered by the Rev. Thomas J. Biggs, of Frankford; and a collection taken up in aid of its funds.

Subscriptions and donations will be thankfully received by any of the managers.

By order of the Board,

EZRA STILES ELY, *Sec'ry.*

Philadelphia, March 29th, 1826.

MISSIONARY CONVENTION AT UNION.

On Monday the 7th of November, the annual meeting of Missionaries to the Western Indians was held at Union among the Osages, in the Arkansas territory: Present, Messrs. Washburn and Hitchcock from Dwight, Messrs. Vaill and Palmer, from Union, and Messrs. Dodge and Belcher, from Harmony. At this meeting, the constitution of a permanent Missionary convention, which is to consist of delegates from all the missions to the Western Indians, and to hold its meetings annually at the different stations in rotation, was read and adopted. The design of the missionaries in forming this Convention, is to strengthen each other's hands in the great work of evangelizing the heathen, to unite their prayers for the blessing of God on their labours, and to deliberate on the best measures for promoting the great cause in which they are engaged. The fourth article makes it the duty of the visiting members of the Convention "to use their most serious efforts by personal exhortations and prayer, to excite in the minds of the members of the family and school where they meet, an increased love to the Lord Jesus Christ."

Mr. Vaill, in a letter to the Secretary

of the U. F. M. Society, thus speaks of a part of the proceedings of the Convention.

The Convention was opened on Monday, the 7th inst. Thursday was a day of peculiar interest. The Convention having resolved itself into an Ecclesiastical Council, proceeded to examine Br. Palmer, Br. Jones, and Nicholas, the coloured man before-mentioned, who had committed themselves to this body for advice and direction upon the subject of preaching the Gospel; and after prayerful deliberation, it was thought best to give each of them a license to preach the word. To this step we seemed to be called in Providence. Nicholas is, we trust, designed in the hands of God for Africa. There is a prospect of his being sent out by the American Colonization Society. And though his knowledge is not great, yet his piety, his zeal, and humility, together with his experience, and acquaintance with the Gospel, seemed to render it suitable that he should be licensed, and for a season be placed under the care of this body. Nicholas had been raised among the Cumberland Presbyterians, and became connected with their church. But after his arrival at Union, he signified his desire to be connected with us, which made it the more necessary that we should encourage and assist him. He is a noble looking mulatto, has an excellent voice, and speaks with confidence, yet he does not appear to be proud. And he certainly bids fair to be a very useful man to the people of colour and to others. Br. Palmer and Jones were both licensed under the restriction of being advised and directed for a year by their elders. The Council proceeded to recommend to their respective churches the forming of a Presbytery, at the next annual meeting of the Missionary Convention at Dwight.

Among the resolutions adopted by the Convention, were the following:

Resolved, That it is expedient to redeem Indian youth of various nations from captivity, that they may be put in a course of education, to qualify them to act as interpreters, teachers, &c. among their respective tribes.

Resolved, That it is the duty of this Convention to address the Domestic Missionary Societies and Bible Societies at the East, on the spiritual wants of the white settlements of Arkansas and Missouri.

Resolved, That it would be for the interest of missions to establish a permanent mission school at Union, to be composed of the following classes of youth:

1st. More advanced children of missionaries.

2d. More advanced Indian youths.

3d. Pious young men preparing for the missionary work—to be subject to the direction of the U. F. M. Society at New York.

Resolved, That after the experience of four annual meetings of our Missionary Convention, we feel ourselves sacredly called upon to express our cordial thanksgivings to God for the benefits we have received from our mutual counsels, encouragements, and prayers.

Resolved, That this Convention regard the settlement of Indians at Hopefield, as exhibiting great ground of encouragement, both as it respects the civilization of the Osages, and as an opening for the successful communication of the word of life, and that we feel ourselves called upon to express our thanksgivings to God for the smiles of his providence upon the settlement.

In reference to the utility of the Convention, Mr. Vaill, in his letter to the Secretary, says:

I cannot express to you the benefit of this annual Missionary Convention, as it respects myself, the mission in the west, and the advancement of Christ's kingdom. An acquaintance has been made with fellow labourers. We have gained light on many points about which we were before in darkness. A union has been formed, which makes our little band feel strong amid opposition and trials peculiar to ourselves. These meetings make the cause of the heathen, which may at times be dwindling in our eyes, look great again. They give new energy to the soul, promote action, and encourage to perseverance.—*New York Observer.*

SANDWICH ISLANDS.

The following information, relative to the health of Mrs. Stewart, is we believe the latest that has reached this country. It is given in a letter from Mr. Stewart, of the date of August 25th, 1825, and was first published in the New York Religious Chronicle. Knowing as we do the deep interest which many of our readers take, in common with ourselves, in whatever relates to Mr. and Mrs. Stewart, we have thought it right to give this interesting communication without abbreviation.

"As you will have been apprized by former communications of the extreme illness of your friend Harriet; your first de-

sire will be to know what her present state may be. Though nearly three months have passed since the date of our last letters, little or no change has taken place; our hopes and our fears have been kept in the same painful alternation,—though there has been a period of some days, within that time, when the former gave place entirely to the latter, and we waited only to see her sleep the sleep of death. When she was landed from the Blond, on our return from Owhyhee, six weeks since, no one thought she could survive a week. Indeed, Lord Byron hastened his departure from that island, by ten days or a fortnight, lest she should not live to see her children, if he pursued his original plan, in visiting the Windward Islands. Previous to this the physicians had strongly recommended an immediate trial of a colder climate, as a last resource, and preparations were making for our leaving the islands, in the frigate, on our way to America. But then they, as well as Lord Byron, were fully satisfied that she was too far gone to make the attempt. Since the departure of the Blond, however, she has gained some strength, and in some respects seems better, but not to a degree to give us any hope in this climate. A voyage, and the bracing influence of a more northern country, might possibly save her. But this is very doubtful, though if she remains in her present state long, and an opportunity offers, I think it most probable I shall embark with our little family, in hopes of saving them the sorrow of an early orphanage. On this point, however, every thing is too uncertain to say much, even if we had it in our power. Our hope, our daily prayer, and our hearts' desire is, that she may be restored to her family and the mission here, and be permitted once more, at our chosen and delightful station at Lahaina, to inculcate by her example and precept the bright virtues of Christianity, and declare the boundless blessings of salvation to the dark beings in whom she is so deeply interested.

"Much as we love you all, sweet as the remembrance of past joys with you is, happy as the vision of country, home and friends is to us, we should turn from these islands of the sea to visit you, with sorrow, with sighing, and with tears, with a depression and aching of heart far surpassing any thing we knew on the 19th Nov. 1822; not on account of the afflictions of our family, but because this grace would be denied us, of teaching and preaching the unsearchable riches of Christ to the Gentiles. Our embarkation from the Island of Mowee is a circumstance which I devoutly hope I may not be speedily in duty called to experience. The bare possibility of never being permitted again to enter on the appropriate and active duties of our residence here, makes our little cottage at Mowee, with the society of our beloved Mr. and Mrs. Richards, and our field of usefulness with all its rudeness, look like the bower of Eden, in comparison with any other situation the wide world can offer. But, you will inquire, what is Harriet's disease? A question I believe I have answered in no one of my communications. And I have not answered it, only because I could not. No one knows. She can neither sit, stand, or walk, and is reduced to the merest skeleton without any defined or known disorder. The great danger now is, that her lungs will become affected, and she be hurried off by a rapid consumption. From this danger a voyage might save her, and this is one reason why a voyage is recommended. Her spirits are generally good, and her frame of mind uninterruptedly serene and happy. However different in person, she is not less cheerful, mild, and submissive than you have known her to be, in the bloom of health and youth, waiting without anxiety or impatience, a further disclosure of the will of her Father. For the disclosure of that will, whatever it may be, I believe her to be fully prepared. She has a good hope, through grace, of inheriting eternal life; and can trust the safety of her soul, with confidence, on the atonement and intercession of Jesus Christ, believing that he of God is made unto her wisdom, righteousness, sanctification and redemption. For the sake of her children she may desire to be spared, but she surrenders herself cheerfully into the hands of eternal wisdom and mercy, and would hold herself in readiness to live and labour, or to suffer and to die, as seemeth good in his sight. If called to mourn, we shall not mourn as those that have no hope."

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ULTRA GANGES.

AMBOYNA.

Extract of a Letter from Rev. Jos. Kam, dated Amboyna, 19th January, 1825, giving an Account of the Renunciation of Idols by four Villages in the Moluccas, containing 2500 Inhabitants.

"In December, 1823, I called at Elpaputy, which consists of two populous villages. Mr. Starnink, one of our Dutch missionaries, strongly desired me to remove him from that place, having now been labouring there for almost three years, and there not being any fruit from his labours; which was also the advice of the Resident, who thought it would not be advisable for him to remain; but I

said to him, 'My dear brother, try but one year more, because God is able to assist you, and bless your painful labours in his own appointed time.' On the 29th September, 1824, (nine months afterwards) when he had again admonished both chiefs, or rulers of the villages, on account of their bad conduct in worshipping the dumb idols, some of the inhabitants hearing this began to be angry; and on the same evening, when he was engaged in service at the church, they went to his dwelling-house and put fire on the top of it, on purpose to burn it down; but no sooner was the fire there, than a shower of rain, for about half an hour, quenched the flame.

"After the service was over, his servants told him of the circumstance. Immediately he required the chiefs to come before him, to give them notice of what had happened. After this they promised to call the villagers on the following morning, to be present before the house of Mr. Starnink; when he asked the people, in general, to prove them, what was the reason of such bad conduct as that appeared to be to him, which had happened on the past night; whether this was the reward for the assistance he was always ready to give them, and *still* was ready to give them, in times of sickness and disease, as well as medicines, and for instructing their children in reading the holy scriptures. Not one of them was able to answer him, being too well convinced of their bad conduct towards a man of such a character. At this time one of the chiefs cried out, 'I will bring my idols.' He felt the power of the truth of what Mr. S. had said to them; and the more so, when he put them in mind of the providence of God, in saving his house by sending a shower of rain just in time to drown the fire on the top of it, and to show his power in saving his servants, according to his promise. As soon as they heard this, they were pricked to the heart; and the other chief, with the people of his village, promised to bring to him their idols at once; but as it was on the Sabbath morning, and the time when they should attend divine worship, he advised them to collect the idols all together, of both villages, and to bring them the next day; and so they all went into church, with thanksgivings to God, *the living God*, for what he had done.

"On the next day it was indeed a great solemnity, and a real feast day, as the publick and private idols were collected together. Before the fire was put under them, Mr. Starnink desired all the children of the two villages to be called together, to see, for the last time, the foolishness of their parents, and what was the end of their idols, that they might keep it in remembrance; and after the fire was put under them, the children were very merry, and began to dance and rejoice; and the parents joined their children, and confessed their foolishness before God and man. Certainly we may say, this is the Lord's doing, and it is marvellous in our eyes.

"Mr. Kam, in another letter, dated the 10th January, observes, that at Ceram, on the southern coast of the island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containing 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the fire. He further says, 'We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands our dear Redeemer shall see of the travail of his soul, and shall be satisfied.'"—*London Missionary Chronicle.*

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MISSIONARIES IN BURMAH.

The latest accounts from Mr. Judson and Dr. Price, are furnished by Edward A. Newton, Esq. late of Calcutta, who has just arrived in Boston. We have been favoured with the perusal of a note to him from an officer in the British army, who had returned to Calcutta. He states on undoubted authority, that the situation of Mr. Judson and his companions is not at present perilous, and that their friends have but little reason to entertain any apprehensions of their final safety.—*Am. Bap. Mag.*

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AFRICA.

The following letter, extracted from the London Missionary Chronicle of January last, contains the latest missionary intelligence from South Africa.

Extracts of a Letter from an English Gentleman, addressed to Dr. Philip, containing some Account of the principal Colonial Missions of the Society in South Africa. Cape of Good Hope, 27th of January, 1825.

"My dear Sir,—As it may be acceptable to you to receive the testimony of impartial eye-witnesses to the progress of the missionary exertions among the Hottentots, at the various stations under your superintendence, I have much pleasure in communicating in writing the result of the observations made by my friend Mr.

—— and myself, on our late visit to Pacaltsdorp, Bethelsdorp, and Theopolis, the substance of which we also expressed at the late meeting of the *Auxiliary Missionary Society* in Cape Town.

"In stating Mr. ——'s sentiments, in conjunction with my own, on this occasion, I have to regret that his hasty departure for ——, has devolved on me a task which he was so much better qualified to perform; but I am sure you will receive with indulgence the few desultory observations I shall venture to offer. To allude in detail to every object which strikes the eye, or attracts the observation of a stranger at these institutions, would be an unnecessary trespass on your time, who are already so fully acquainted with them; I shall therefore confine my remarks to a few of the most prominent features they present to those who keep in view the great end of their establishment, the disseminating of religious truth, and the moral improvement of the people."

Mission Schools.

"Among the various instruments employed for the important objects abovementioned, schools have ever held a primary place, and we were gratified to find that this fundamental branch of missionary labour had not been overlooked. At all the institutions we found Sunday Schools, both for adults and children, in active operation, and zealously supported by the people themselves, as well as almost every individual resident at the station, whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots, and when it is considered, that not less than 600 adults, and from 3 to 400 children, are regularly receiving instruction, and learning to read the scriptures, in these schools—that the greatest number of the children are also taught on week days to read and write English, it is impossible, for a moment, to doubt the utility of the institution, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and doubtless much remains to be done; but while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds, and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day-schools we had much satisfaction in seeing the British system successfully introduced. And at Theopolis particularly, it was pleasing to find that the obstacles hitherto presented by the irregularity of the children's attendance has been almost entirely overcome, and so great a number as 200 daily collected together for instruction, through the active exertions of Mr. Wright, all of whom, with but two or three exceptions, were decently clothed.

"The progress the children had made in English, considering the short time since it had been introduced into the schools, appeared very creditable to their teachers; while the facility with which they learn, and the readiness of their replies to questions put to them on scripture history, (particularly at Pacaltsdorp, under Mr. Anderson,) afford a satisfactory refutation of the charge of intellectual incapacity, which some have unguardedly thrown out against the Hottentots in general."

BRITAIN.

It is probably known to the most of our readers, that during the year past, an ardent controversy has existed in Britain, among the friends of the British and Foreign Bible Society, relative to the propriety of giving any aid to societies or individuals, that in the publication of the Holy Scriptures print the Apocrypha with the canonical books of the sacred volume. This had been done in several instances, in aiding Bible societies on the continent of Europe, where distributions of the Scriptures were to be made among Roman Catholicks, who regard the Apocryphal books as a part of inspired truth—It had never been done, we believe, when Bibles were printed in Britain. The Bible societies in Scotland first protested against any aid being given, to print, in connexion with the Bible, any thing which Protestants consider as mere human compositions. A controversy on this subject threatened, for a time, to destroy the harmony and impair the extensive usefulness of that noble institution, the National Bible Society of Britain, to which the whole Christian world has been indebted, for its exertions and liberality in pro-

moting the translation and dissemination of the Holy Scriptures. A valued correspondent in London, and one of the committee of the British and Foreign Bible Society, has sent us by the last arrivals, the printed monthly extracts for December, 1825, and January, 1826, containing the following circulars and resolutions; by which it appears that the unpropitious controversy to which we have adverted, is likely, we hope, to be amicably settled, although the societies in Scotland are not entirely satisfied.

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CIRCULAR.

Addressed, by order of the Committee, to the Secretaries of the Auxiliary Societies.

BRITISH AND FOREIGN BIBLE SOCIETY.

London, November 28, 1825.

DEAR SIR,—The earnest attention of the Committee having been solicited, by certain Members of the Society, and also by many of the Committees of its Auxiliaries, to the propriety of affording aid, from the Funds of this Institution, to the circulation of Foreign Editions of the Scriptures, which contain the Apocrypha; the subject was referred to a Special Committee, appointed for that purpose; from which, as well as from the General Committee, it has received the most mature consideration. The result we are instructed to transmit to you in the subjoined resolution.

It is our fervent prayer, that the harmony which has hitherto subsisted among the Members and Friends of this Institution, both at home and abroad, may be preserved to the latest age; and that the Society may long continue to prove a blessing to the Christian Church, and also to the World at large.

We have the honour to remain, dear Sir,
Your faithful and obedient Servants,
ANDREW BRANDRAM,
JOSEPH HUGHES,
C. F. A. STEINKOPFF,
Secretaries.

—

November 21, 1825.

At a meeting of the Committee, summoned for the purpose of receiving the Report of the Special Committee, appointed on the 1st of August, to consider the proceedings and communications on the subject of the Apocrypha:—

The Report of the Special Committee was read and received.

The Committee, in accordance with the spirit of the recommendation in the Report of the Special Committee, adopted the following Resolution;—viz.

"That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and parts of Books, which are usually termed Apocryphal; and, that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them; and, further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation."

November 28.

At a meeting of the Committee, specially summoned to confirm the proceedings of the last Meeting;

THE RIGHT HON. LORD TEIGNMOUTH, *President, in the Chair;*

The Minutes of the last Meeting were read and confirmed.

Extracted from the Minutes,
JOSEPH TARN, *Assistant Secretary.*

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CIRCULAR.

Addressed, by order of the Committee, to Societies on the Continent.

British and Foreign Bible Society's House, London, January 2, 1826.

We beg leave to inform you that important reasons have induced the Committee of the British and Foreign Bible Society to adopt the subjoined Resolution. (Vide page 66, *Monthly Extracts*, No. 101.)

Whilst the Committee of the British and Foreign Bible Society have adopted this regulation for their own guidance, nothing is farther from their intention than to interfere in the smallest degree with the religious views and opinions, or with the rites and usages of Foreign Churches. They respect that liberty of conscience in others, which they themselves so happily enjoy.

The Committee of the British and Foreign Bible Society embrace this opportunity of assuring all their Continental Brethren of their most unfeigned Christian regard, and of their anxious desire to contribute as liberally as possible to the Foreign Societies, consistently with their present Resolution, and they shall deem it their privilege and happiness invariably to maintain that pleasing bond of harmony and union, which has so long and so beneficially subsisted between the British and Foreign Bible Society and the kindred Institutions of the Continent.

We remain, &c.
ANDREW BRANDRAM,
JOSEPH HUGHES,
C. F. A. STEINKOPFF,
Secretaries.

We think the following extracts from a letter which accompanied the pamphlets containing the foregoing circulars and resolutions, contain information which will be interesting to our readers.

London, 9th Feb. 1826.

My Dear Sir, * * * * *

It is a pleasing feature of the times, that the advocates of Christianity in its pure and holy principles, feeling the firmness of the ground on which they stand, do not shrink from investigation, nor fear the most powerful attacks of its adversaries, however elevated by rank, or in the schools of science and literature. Dr. Wardlaw's two sermons on "Man's Responsibility for his Belief," occasioned by a passage in Mr. Brougham's inaugural discourse on his installation as Lord Rector of the University of Glasgow, affords a specimen of this kind which may be gratifying to you, and an early opportunity shall therefore be made use of to convey it to you.

The valuable individual to whom you refer, Mr. Wilberforce, lately delivered his farewell publick address, on occasion of a meeting of the Anti-slavery Society, which produced a very powerful effect on all who were present. Mr. Fowell Buxton may be considered his successor, as leader in this noble cause, to which the publick mind is again awakening, and numerous petitions are preparing to the legislature, in support of the measures adopted by Parliament, but not yet carried into practical effect, in our West Indian colonies, for want of the cordial co-operation of the colonial legislatures.

What turn affairs will take in Russia since the Emperor Alexander's death, and the elevation of Nicholas to the throne, remains yet to be seen; one fact was mentioned a few days since, which shows that Prince Galitzin has not lost the publick confidence—his appointment as a member of the committee for inquiring into the late disturbances.

A few weeks before Alexander's death, a meeting of the committee of the Russian Bible Society was summoned by the Metropolitan as president, to be held in the *cell* of his chapel; it having been ascertained that the design of this meeting, after a lapse of *twenty-one months*, was to crush the Society altogether, means were used to make the design known to a nobleman very friendly to the institution, and who had passed some years in this country. As a member of the committee he attended, and warmly and powerfully opposed the proposal of the Metropolitan to dissolve the Society and send away the foreigners concerned—in which he completely succeeded, on the ground that as the Society was established under an imperial ukase, it could only be dissolved by the Emperor himself. Thus foiled in his main object, the president declared that as this was the case, he would take care that no other meeting of the committee should be held for three years to come. Thus matters rest at present.

It is not a little remarkable that Mirza Jaffa, a learned Persian, who passed some time in this country, and of whom favourable views are entertained, has been appointed Oriental Professor in the College at St. Petersburgh, and is engaged in translating the Old Testament into Persian, several books of which are completed.

Dr. Henderson who was for some years associated with Dr. Paterson in the Bible Society's service in Russia, and has been returned to this country for some months, is about to take charge of the Missionary Students who were under the late revered Dr. Bogue, at Gosport, and the Seminary will probably be removed to the premises lately occupied as the Hoxton Academy, near London.

By the publications of the Bible Society you will see in what manner the Apocrypha question is settled; but the Edinburgh Society is not yet pacified, insisting that we should *impose* the condition of *no Apocrypha* on those societies we aid; the Society conceives its duty ends in giving the scriptures, and that such prohibition would be a violation of the right of private judgment. In this view the publick mind seems fully to acquiesce, as the Protestant, or rather the Christian ground, and I hope it will work well.

A liberal minded Episcopalian clergyman, the Rev. John Armstrong, who went out to South America to reconnoitre, as agent to the Bible Society, has accepted a pastoral charge at Buenos Ayres, where a large British population were very urgent with him to do so; and as a pious devoted servant of Christ, I trust he will be made a blessing to many, and a valuable co-operator in the Bible cause, with fellow Christians of various denominations settled in that quarter.

Mr. Thompson lately returned from South America, after a residence of seven years, gives a most favourable view of the opening prospects in the various new Republicks now forming. The thirst for education and useful knowledge must enlarge and liberalize the minds of all classes in society, and prepare the way for Christian instruction—And on the question of civil liberty, advantages of no small importance may be derived from the appointment of an enlightened individual, as representative of the United States at the Congress to be held at Panama; such occasions of friendly intercourse must be very desirable in the early stages of these infant republicks.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of Rev. Henry R. Weed, the annual collection in the First Presbyterian Church in Albany, for the Contingent Fund - - - - -	$82 00
And a donation from Rev. Joshua Moore, for the same fund - - -	5 00
Of Josiah Bacon, jr. Esq. collections at the monthly concert of prayer in the church in Sackett's Harbour, for do. - - - - - -	6 00
Of Marcus Wilbur, Esq. a donation from a young man in New York, for do.	10 00
Amount received for the Contingent Fund	103 00
Of Marcus Wilbur, Esq. part of the subscriptions obtained in New York, for the Permanent Fund - - - - - - - -	20 00
Total	$123 00

View of Publick Affairs.

EUROPE.

BRITAIN.—Our last advices are of the date of March 1st, from London, and March 3d, from Liverpool. Parliament was opened on the 2d of February. It was considered as a remarkable and uncommon event, that neither the King nor the Lord Chancellor was present at the commencement of the session. Why the king did not open the Parliament in person, we are not told; the absence of the Chancellor was occasioned by sickness. The royal speech was delivered by commission, and was read by Lord Gifford—It first adverts to the pecuniary embarrassments of the country, which it affirms do not proceed from political causes, from unexpected demands on the publick resources, or from any fears that the publick tranquillity will be interrupted; but, as is gently hinted, from the imprudent and unwarrantable speculations and engagements of individuals. It is intimated that some of the causes of the evil, "lie without the reach of direct parliamentary interposition." But so far as Parliament can provide a remedy for the existing distress, or a preventive against its recurrence, the speech earnestly recommends that it be done; and it is suggested that this may be done, "by placing on a more firm foundation, the currency and circulating credit of the country." It is stated that all foreign states give assurances of friendly dispositions toward Britain, and that his majesty "is constant and unwearied in his endeavours to reconcile conflicting interests, and to recommend and cultivate peace both in the old world and in the new." Information is given that the mediation of the British court had produced a treaty and friendly intercourse between Portugal and Brazil, and the acknowledgment of the independence of the Brazilian empire—That no opportunity is lost of giving effect to the liberal principles of trade and navigation lately sanctioned by parliamentary enactions—That on these principles a convention has recently been concluded between Britain and France, and another with the free Hanseatic cities of Lubeck, Bremen, and Hamburgh—That the treaty of amity, commerce, and navigation concluded with the Republick of Colombia will be laid before Parliament—That his Majesty regrets that hostilities in India are not terminated; that success, however, has uniformly attended the British arms, and that an honourable and satisfactory pacification may soon be expected—That attention has been given to the measures recommended by the last parliament for improving the condition of Ireland, that the industry of that part of the united kingdom is gradually advancing, favoured mainly by a happy state of tranquillity now prevailing through all the Irish provinces—That the estimates of the current year, to be laid before parliament, have been made with an anxious desire to avoid every expenditure not absolutely necessary:—and that the produce of the revenue through the last year had fully justified the expectations formed at its commencement. The speech then concludes in these words—"His majesty deeply laments the injurious effects which the late pecuniary crisis must have entailed on many branches of the commerce and manufactures of the united kingdom. But his majesty confidently believes that the temporary check which commerce and manufactures may at this moment experience, will, under the blessing of Divine Providence, neither impair the great sources of our wealth, nor impede the growth of national prosperity." This epitome of the king's speech has been given, because it includes a statement, on the highest authority, of the most

important concerns of Britain, since the previous meeting of parliament. It seems a little remarkable that not a word is said of the death of Alexander, emperor of Russia. We learn, however, by an article in one of the publick papers, that "the Duke of Wellington had proceeded with a splendid retinue of six carriages, to congratulate the Emperor Nicholas on his accession; and that he arrived at Berlin on the 17th of February." It is also said with confidence in a Liverpool paper, that the chief object of the Duke's journey is, not court etiquette, but the prevention of a general war, to which the march of Russian troops against Turkey might lead; and that the Duke is empowered to offer the co-operation of Britain, to effect the immediate and complete independence of Greece. Greatly shall we rejoice, if time shall confirm the truth of this intimation.

The attention of parliament since it was opened, had been almost exclusively directed to measures for the relief of the commercial distress which pervaded the whole kingdom, and every class of the people, except a few unadventurous money holders, and some of the nobility. This distress indeed appears to be extreme, and in some instances had produced actual starvation among the poor. Riot, in some places, had been the consequence, and in one instance there was raised a cry of "Blood or bread"—Scotland shares in the general calamity. The Bank of England had agreed to make advances to the amount of three millions sterling, on a deposite of goods, valued by brokers appointed for the purpose. It appears that the government had used its influence with the bank for the adoption of this measure, and that it has been highly applauded for this humane interference. But the bankruptcies both of individuals and of banking companies are almost without number, and to a most enormous amount—Sir Walter Scott is among the sufferers, but not so as to leave him without property. A most fearful warning has indeed been given to the whole nation against the dangers arising from cupidity, stockjobbing, rash enterprise,—in a word, from the sin of "hastening to be rich." Happy will it be for Britain if this warning shall be remembered; and happy for us, if by witnessing it we shall be preserved from a like calamity.

More than forty petitions, from different places, had been presented to the House of Commons for the abolition of slavery—one from the University of Cambridge. Although the king's speech states that Ireland was tranquil, it appears that disturbances of an alarming character had recently broken out,—probably since the speech was prepared.—The Archbishops and Bishops of the Roman Catholick Church in Ireland, had published a long "declaration," as they styled it, in which in the most studied, explicit and unqualified terms, they had disclaimed all the principles which they have been represented as holding, in such manner as to disqualify them, and the Catholicks generally, from being admitted to the full privileges of British subjects.

France.—The French chambers were opened on the 31st of January, by a speech of the king—in which he felicitates himself on meeting the chambers, and them that there had been no necessity for calling them together at an earlier period—pathetically laments the death of the emperor of Russia—mentions a convention formed with his Britannick majesty for regulating the navigation and commerce of the two kingdoms—states that he had "resolved at last to settle the fate of St. Domingo," but in such a way as that "the separation of that colony" should not disturb the security of those retained, and says that he will propose a law for indemnifying the ancient inhabitants of that island. He then informs them that the accounts for the year 1825, a sketch of the receipts and expenses for 1825, and the budget of 1826, would be laid before them. He says that the avails of the national commerce and industry are such as to warrant a further provision for "the ministers of religion, and an increase of the funds for other services," and yet to allow a diminution of taxes, in the current year, of nineteen millions (about $3,830,600). He deprecates the practice which had obtained, of cutting up landed estates, affirms that this practice is generally "contrary to the spirit of a monarchical government," and says that he will propose measures "to preserve the patrimony of families, without restricting the liberty of disposing of one's goods."—This appears to be a favourite measure, which he urges by saying that "the preservation of families brings about and secures political stability, which is the first want of states, and which particularly is that of France, after so many vicissitudes." The speech is concluded, by admitting that there is still in France what he calls "a thoughtless restlessness which still agitates some bosoms;" by which we suppose he refers to the latent dissatisfaction of those who still cherish liberal sentiments and the love of freedom. But (concludes the monarch) "security shall not be impaired gentlemen—rely upon my watching with equal solicitude over all the interests of the state, and that I shall know how to conciliate the exercise of legal liberty, with the maintenance of order and the suppression of licentiousness."—From this speech, of which we have retained every idea of any importance, it appears that the affairs of

France, so far as quiet, property, and national prowess are concerned, are highly prosperous; and with this representation the other statements in the publick papers agree. The pecuniary embarrassments and distresses of Britain have in a measure affected its neighbour and rival, and yet comparatively but a little. A fleet, of six frigates of the first class, had sailed from Brest for the West Indies—its real object is the subject of conjecture. Possibly it is little else than to give exercise to the seamen. In every way in which it can be done, France is labouring to improve her marine, and to regain her respectability on the ocean. Many new ships are being built, and soldiers are exchanging the land for the sea service. The independence of the late Spanish colonies, now republicks of America, has not yet been acknowledged, but we think it will not much longer be delayed.—The delay is felt by the French merchants and manufacturers as a sore grievance. We observe nothing new, of much importance, in the religious state of this great and populous kingdom. The Jesuits are labouring to subject every thing to Popish domination; but they are resisted, not only by the Protestants, but, as yet, by the great mass even of the Catholicks, and, of course, by all the free thinkers, who are still a very numerous and powerful body in France.

SPAIN.—By the lately published communications of our minister, Mr. Everet, at the court of Madrid, we have a full confirmation of what had been often affirmed on general report before, that the Spanish monarch is inflexibly determined never, in any event, to relinquish his claim to the former provinces of Spain in America. He is deaf, on this subject, to all the remonstrances of his allies, and rejects all their offers of mediation.—We perceive that a rumour is afloat in England, that the French armies, or a part of them, will remain three years longer in Spain, and a suggestion is thrown out that this kingdom may, not improbably, become a province of France. That it cannot long remain as it now is, seems very certain; and we can hardly think of a change that will be for the worse. A royal order has lately been given, to suppress, in every theatrical piece, the word *liberty*.

ROME.—The Pope's health remains, it is said, in a very precarious state. The project of establishing an Irish college at Rome had been abandoned. The Mexican plenipotentiaries had arrived at Rome, and had been graciously received; and an agent from Colombia was expected. Their errand is stated to be, the appointment, by the Pope, of a Patriarch at Mexico, the nomination of an apostolical Vicar, and a definite organization of bishopricks—How all this is to be made to quadrate with a free republican government, is not for us to explain.

AUSTRIA.—The Emperor of Austria is in ill health, and has retired to Florence. He was to leave the government to a council of regency at Vienna. It is even stated that he is about to abdicate his throne in favour of his son.

RUSSIA.—It is no longer doubtful that the late Grand Duke Constantine, who was the regular heir of the throne of the Czars, on the demise of Alexander, has resigned his pretensions, in favour of his brother Nicholas, who has accordingly been proclaimed Emperor, and as such is now acting. It appears that this was an event for which provision had been made during the life of Alexander, and that the written evidence of the voluntary renunciation of his claim, by Constantine, dated several years since, although not publickly known, were deposited both at Moscow and Petersburgh. True to this previous renunciation, Constantine has publickly confirmed it, by a letter to his brother, which has been published; and in which he professes the most ardent attachment to Nicholas, and his determination to support him in swaying the sceptre of the empire, with perfect loyalty and by every effort in his power. All this notwithstanding, there was a part of the Russian troops at St. Petersburgh that determinately refused to acknowledge Nicholas as emperor. All attempts to conciliate them were unsuccessful, and they were at length subdued by force. General Miloradovitch, an old and gallant soldier, while attempting to harangue the refractory soldiery, received a pistol shot, of which he died a few hours afterwards. But although active opposition to the reigning prince was soon subdued, it appears that great uneasiness still exists, both in the army and among a portion of the nobility. It is affirmed, that the opposition to Nicholas as Emperor of Russia, was nothing more than the manifestation of part of a plot, deeply laid and of some considerable continuance, and not unknown to Alexander before his death, to revolutionize the whole Russian empire. However this may be, it appears certain that a considerable number of the nobility, and some of them of great distinction, have been implicated in what are considered treasonable measures; for which life is to be the forfeiture with some, and banishment the punishment of others—The last accounts state, that two individuals of high rank, were to be publickly shot. Nicholas appears to be a man of resource and decision. He has published a proclamation, in which he denounces the traitors, and declares his determination to maintain the established laws and usages of the empire, in opposition to all attempts to subvert or resist them—The

last accounts, however, favour the belief, that the torrent of opposition is too strong to be resisted, without partially yielding to its force. It seems that the popular cry, and the demand of the army is for a war with the Turks, and the capture of Constantinople. It is believed that the mission of the Duke of Wellington to St. Petersburgh, has the prevention of this war, if possible, as its principal object. We wait with some anxiety to see the issue of the state of things now existing in Europe, and especially in Russia, Turkey, and Greece. Great events in the womb of time seem struggling for their birth. Mere politicians regard not the overruling providence of God; but the Christian looks to it as extending to every thing both great and small. And if a sparrow falleth not to the ground without our heavenly Father, the sudden and unexpected death of the mightiest monarch on earth, is doubtless connected with ulterior events of importance. What they will prove to be, we pretend not to predict; but we may be permitted to say, that if the expulsion of the Turks from Europe, and the emancipation of Greece, should be among these events, nothing improbable will, as we think, have taken place, and nothing that we should contemplate with regret. For we think that the savage and cruel warfare waged against Greece, would long since have justified Russia in hurling the Grand Signior from his throne, if nothing short of this could have put an end to his oppressions and massacres.

Turkey and Greece. It appears that the war with Greece is professedly, at the present, a war of extermination. If the Turks prevail, the depopulation of Greece is said, and we think truly, to be determined on—to be replaced with Arabs from Africa. We trust that this horrible design will not be permitted to be carried into execution. Yet, on the whole, we fear that the Turkish forces are gaining ground. Some accounts, which we earnestly hope may prove true, represent the Greeks as having recently gained some important advantages. But they want union, system, and above all, a leader of talents and integrity, in whom they might and would confide. Doubtless they will fight to desperation, for they know their fate if they are conquered. Yield they never will; but their force may be so broken, as to leave their country in the power of their enemies. This we do not on the whole expect, but whether their deliverance is to come from their own exertions, or from foreign interference, remains to be seen—We could wish it might be the former, but present appearances would seem to indicate that it must be the latter. We know indeed that great changes in favour of this interesting people may suddenly take place; and if they do, we shall hail them with no common pleasure.

ASIA.

It appears by the English papers, that an armistice has been concluded between the British forces in the Burman empire and the native troops to whom they are opposed; and that arrangements are made for treating for peace. The commissioners are appointed, and are to meet midway between the hostile armies; which, in the mean time, are to remain respectively within certain lines of demarcation. It is stated that the overture for an armistice and a treaty came from the Burman Emperor; but it is plain that the British are not in a situation to dictate terms at their pleasure. It will be seen under our head of religious intelligence, that the missionaries are probably in safety—Their preservation appears to us to be a singular and merciful dispensation of Him, who has the hearts of all men in his hands; and we hope these devoted men have been reserved for eminent future usefulness.

AFRICA.

From this large section of the globe we have nothing new to report, except what we have inserted relative to the missions in South Africa, in another department of our work.

AMERICA.

On comparing our statement for the last month, of the affairs of the republicks to the south of the United States, with the articles of news since received, we find little to add, unless we should descend to such details as the nature of our work forbids—We shall notice very summarily a few items—The war between the Emperor of the Brazils and Buenos Ayres, or the Provinces of Rio de la Plata rather, is still carried on; but we have heard of no marked success, on the one side or the other—The Emperor has the command of the water—The Emperor also, with an evident design to concentrate all power as much possible in himself, has abolished the provincial juntas of government throughout his dominions, and appointed in their place presidents and secretaries of *councils*, with great honours and powers, and with large salaries—The vice-president of Colombia has transmitted a message to the Congress of that republick, which manifests great ability, and the most enlightened views of the true inter-

ests of the people, and of the measures which ought to be taken to promote their welfare—A like message has been sent by the President of the Mexican Union, to the general Congress of that confederation. Of the nineteen separate states, concerned in the confederation, fourteen have completed and put into operation their particular constitutions of government—It appears that these two republicks, Colombia and Mexico, are marching considerable bodies of troops to the sea coast of their territories severally; either with a view to meet any descent of Spanish troops on their coasts, or more probably to be prepared for an expedition against the Island of Cuba, as soon as circumstances shall favour such a design—We have heard nothing of importance lately, from the Congress of American nations at Panama.

UNITED STATES.—Much precious time has been spent, or rather, in our humble opinion, mispent, by the Senate and House of Representatives of our general government, in discussing the propriety of sending commissioners, or agents, to the Congress of Panama, and on proposals or resolutions for amending the constitution of the United States. If the opinions and feelings of those who originated the discussions which have proved so tedious, and have also unhappily excited much acrimony, are not contrary to the wishes and views of the great body of the American people, we do grievously mistake. We doubt if any important measure could be named, not immediately touching our domestick interests, that would insure in its favour a larger share of the popular voice, than the mission to Panama; and we equally doubt, whether a single amendment to the constitution which has been proposed at the present session of Congress, would be sanctioned by the requisite number of the individual states, if submitted to them. Whence, but from party spirit, the zeal has proceeded which has been manifested against the mission to Panama, and in favour of important changes in the constitution of our country, we confess ourselves unable to discover—although cordially desirous to make the discovery. Among other evils resulting from the unhappy controversies, produced by the causes to which we have referred, has been the call for, and the ultimate publication of, communications from our ministers at foreign courts—communications which certainly were intended only for the eye of the executive part of our government, and the publication of which cannot fail, as we apprehend, to be followed by bad consequences of a very serious character. We did intend to remark particularly on some profane allusions to revealed truth, which we have noticed in the late congressional debates. But our limits forbid us to say more, than that we have been shocked and grieved to observe that a certain coalition, or supposed coalition, of three individuals connected with the government, has been denominated a "Trinity in unity;" and that the whole Mosaick account of the temptation and fall of our first parents has been called—not, we have good reason to believe, through haste or inadvertence, but understandingly and intentionally—"an apologue," and thus put on the same footing with one of the fables of Esop.

We have made the foregoing strictures on the proceedings of our representatives in the national legislature, with the most sensible pain. But it is through the medium of our free and popular elections that legislative errors are to be corrected; and it is by the instrumentality of the press that our legislators chiefly learn the publick sentiment, and those who appoint them learn in what manner they have fulfilled their trust. These considerations have constrained us, to offer our views of what has been doing through a large part of the present session of Congress—Much, which in our judgment ought to have been done, is yet undone. The subjects that have caused delay are now disposed of, and have at last met the fate which we think they deserved. Now, we hope, the various interesting concerns which have so long been suspended, will receive a due attention, and be speedily brought to that issue which shall most promote the honour, peace and prosperity of the nation.

TO READERS AND CORRESPONDENTS.

We take the liberty to remark to our distant subscribers, that by the members who shall come to the next General Assembly of the Presbyterian Church from the various parts of our country, they will have a favourable opportunity to make remittances—either in payment for our work for the past year, or in advance for the current year—The time for paying in advance, it will be remembered, terminates on the first of June.

We have several valuable communications on hand, which shall appear before long.

We should be glad to know how we may communicate with the author of a piece in our February number, entitled "A Hint to Publishers of Books."